

Present Tense
© Salvation ©

John W. Ham

Gen. Lib

The University of Chicago
Libraries



GIFT OF

C. M. Bolinger



PRESENT TENSE SALVATION

A Group of God-Honored Revival
Sermons

By

EVANGELIST JOHN W. HAM

Author, Traveler, Lecturer and Minister

With Introduction by

JOHN D. FREEMAN, D.D.

Editor, The Baptist and Reflector

Nashville, Tennessee



*Given by
C. M. Bolinger*

CHICAGO

THE BIBLE INSTITUTE COLPORTAGE ASS'N

843-845 North Wells Street

THE BIBLE INSTITUTE
OF CHICAGO
CHICAGO, ILL.

BV 3797

H2P8

1927

Copyright, 1927, by
The Bible Institute Colportage Association
of Chicago

Printed in the United States of America

INTRODUCTION

A SERMON must have a heart if it is to be able to reach the souls of men and women. A minister may prepare a perfect piece of sermonic literature in which he uses the choicest words, most potent phrases and sentences, excellent homiletical arrangement and rare illustrations and yet, have no more than a cold, lifeless, intellectual offering for his hearers. Many preachers of the gospel need to sit at the feet of some of our true evangelists and learn lessons from them,—not lessons in “The Preparation and Delivery of Sermons,” but in the “Dynamics of Preaching.”

In this volume from the friend of my earliest ministerial experiences, we have splendid examples of the type of preaching that has always done most for the spreading of Christianity. The author, Dr. John W. Ham, presents characteristic sermons which have come out of his own great love for the Bible and its Saviour and from his varied and interesting experiences. These sermons have a heart because they come from one who loves and appreciates the victims of sin.

The messages are sent forth in the language of the masses. There are no big, long, ponderous sentences and paragraphs in them. The sermons are chosen from a list which the author has found most effective in his ministry both as pastor and as evangelist. Preaching of the kind indicated in this volume, backed up by a heart that throbs with sympathy for the lost and a life that knows the terrible effects of sin, will inevitably bring sinners to a realization of their hopeless condition and arouse Christians to a sense of their duties both to the church and to the lost.

Dignity of style is a worthy attribute of language and no public speaker can afford to ignore it. Slang may draw crowds but it cannot reach very deep into human hearts and minds. In preparing his messages, the minister should take care that he does not fall into the habit of using the language of the street. On the other hand, he should not allow fear of criticism to prevent him from using racy, popular expressions when occasions arise which demand them. They grip the imagination, command attention and enable the speaker to present his thoughts in such a way that all will readily receive them. Dr. Ham has, in this volume, given fine examples of the right use of pithy, popular expressions without sacrificing the dignity of the minister's language.

In his use of illustrations, the author has furnished a splendid study for teachers, preachers and other public speakers. There are some illustrations, time-worn and tried, which never lose their gripping power but the finest illustrations, as Jesus so well taught us by His example, are those that come from one's own experiences. In this volume, we find many such illustrations, wisely chosen and effectively used.

There is nothing evasive in the presentation of Bible truths. The author is fully acquainted with the Master of human souls, the Determiner of human destinies, and he never fails to present the fundamental doctrines of the Bible in clear, concise, forceful language. The "intellectual plutocrats" may laugh at his faith and at the simple way in which it is presented through the sermons of this volume, but the "spiritual millionaires," whose number is legion, will find in it a source of help and hope and life.

Ministers of the gospel will do well to study the methods of this author whose ministry as pastor and as evangelist

has been so strikingly successful. There are thousands of hungry souls who, if given a chance, will gladly read these messages and will more gladly listen to such messages from their ministers.

I have had the privilege of being associated with Dr. Ham in evangelistic work. In the very beginning of my ministerial service, I led the music for him in two revivals. It was through his kindly services that I was asked to conduct my first revival meeting. Through the years, he has kept in touch with me and has on many occasions manifested his interest in my work. One outstanding characteristic of his life is his desire to help the other fellow. It is a source of real pleasure, therefore, for me to speak the word of introduction in this volume wherein everyone who reads will be able to find food for much thought and a source of inspiration for his soul.

JOHN D. FREEMAN,

Editor, *The Baptist and Reflector*.

Nashville, Tenn.,

July, 1927.

CONTENTS

	Page
I. CARRYING YOUR CORNER OF THE SHEET -	9
II. NEW TESTAMENT REPENTANCE - - - -	20
III. THE NEW BIRTH - - - - -	32
IV. A HIDING PLACE FOR YOU - - - - -	43
V. FOLLOWING THE TRAIL OF TWO WORSHIPERS	57
VI. THE POWER THAT CHANGES SCARLET TO WHITE - - - - -	69
VII. GREAT SALVATION - - - - -	84
VIII. LOVE - - - - -	97
IX. WALKING WITH GOD - - - - -	109
X. COMING OUT AND GOING IN - - - - -	122
XI. THE FOUR MEN AT THE GATE - - - - -	136
XII. SPIRITUAL MILLIONAIRES - - - - -	146
XIII. SEVEN MARKS OF POWER - - - - -	155
XIV. HEAVEN: SHALL WE KNOW EACH OTHER THERE? - - - - -	165



CARRYING YOUR CORNER OF THE SHEET

"And they come unto him, bringing one sick of the palsy, which was borne of four."—*Mark 2:3*.

JESUS had returned to Capernaum. His arrival was quickly heralded through the village. The people began to flock from every direction to the place where He was speaking. He could not be hid. His presence is like the odor of magnolia blossoms. It spreads to all parts of the house.

JESUS A SENSATIONALIST?

Jesus was the greatest sensationalist the world ever saw: He never did anything for the sake of a sensation. There was nothing cheap or superficial in His actions. The thing He did, however, created a sensation. Wherever there is life there is sensation. The opposite of sensation is stagnation and death.

The things that Jesus did were so sensational in character that after two thousand years people are running to and fro throughout the earth to tell others about Him and His activities.

After two thousand years Jesus continues to remain the best copy for all newspapers. He died that He might give life to dead and inanimate souls. Whenever He enters the soul of an individual it is at once conscious of a sensation that results in a revolution. New life is imparted and the grave clothes of sin are laid aside. He heals palsied and paralytic men in the realm of the spiritual.

He preached the Word unto them. This word was the will of God, for their lives. He set forth the needs of man and the call of God. He declared the method whereby souls might come into saving relationship with the Father. The common people heard Him gladly.

PERSONAL WORK

There were four men in the community who were devoid of religious selfishness. Instead of rushing to the place where Christ was speaking they went after a helpless friend who could not of himself come to Jesus. The names of these four personal workers are left out of the record, but the thing they did abides with us.

This lesson teaches the principle of co-operation. The business world has adopted this principle and all dividends are based upon co-operation of machinery and men. The constant effort of each captain of industry is to secure co-operation from the men in his employ. Production is speeded up and greater dividends mark the close of the business year.

The civic bodies of our cities and towns keep this as their watchword. These bodies render a great service to the community at large. They come together weekly to give consideration to community growth and expansion. They pool their interest and pull together for definite ends. They are commercial and social evangelists. They are seeking to create a spirit of service and helpfulness.

This word, "co-operation," originally belonged to the church, which needs to recover its own property and put it into operation on a larger scale. The church needs co-operation of a personal character. This co-operation must go beyond mere church attendance and writing a check for

expenses. It must go to the point of personal service in helping the lame, the blind, the halt, the paralyzed and the dead to come to Christ. Personal work is the Divine method.

The four men who took part in the salvation of the palsied man, represent four vital and essential elements in a great work of grace. I am going to name these men:

1. *Prayer*

Prayer is the fundamental necessity in every revival. Without it the machinery will be lacking in power and the meeting will be only a meeting. It will not be a revival. We do not want a man-made revival: it must come from above. It must begin in us. It must be prefaced by agonizing prayer.

Much of that which is called prayer is only rigmarole. We furnish God with a lot of information that is wholly unnecessary. We cannot tell twenty-four hours after praying what we were talking about. Prayer that moves God must first of all move us.

Jesus revealed in Luke 11, the spirit of prayer in the man who continued to knock at the door of his neighbor for food. This man was intense. He was in dead earnest. He could not be denied. His importunity opened the door. His tenacity aroused the man inside to grant his prayer. He held on until results were obtained. Jesus said, "That is prayer."

Prayer for the unsaved that does not get down into shoe leather and start us out to make an effort to bring the unsaved to Christ will have little influence with God. He comes into our earnest and agonizing souls and gives power to go and win the lost to Him.

WHAT PRAYER WROUGHT AT THE BAPTIST TABERNACLE

I became pastor of the Baptist Tabernacle of Atlanta, Ga., in 1917, and there was a debt of \$114,000 on the church property. The building had been advertised for sale. The property was worth around \$400,000. The membership at that time registered 952, none of whom was wealthy. The Mormons had put down \$75,000 to buy the building.

We met for an all-day prayer meeting, followed by an all-night prayer meeting at a later date. We went out to work as if everything depended on us. We had prayed as if everything depended upon God. With co-operation on the part of the church members and friends outside we were enabled to meet the obligations in full within ninety days.

It was my privilege to strike the match that burned the cancelled mortgage.

We began to emphasize soul-winning. The janitor was given an order to fill the baptistry every Sunday night during the year in which the pastor was at home. During seven years of that pastorate we had the joy of baptizing every Sunday night except seven, when special programs were on and we could not use the pool. A total of 2,250 joined the church during that period. We attributed this blessing, coupled with raising \$450,000 in cash during the seven years, to prayer, faith, sympathy and perseverance.

Get some soul on your heart and begin praying for that one three times daily by name, and then follow up your prayer to God by making a personal visit and plea to the one for whom you are praying. This is co-operation with God and results in most cases in immediate dividends.

2. *Faith.*

Faith is the flower that grows out of the plant-bed of prayer. Some people say to me, "My faith is so weak." They are in reality telling me that their prayer life is weak. A strong prayer life begets a strong faith. It is the natural and logical outgrowth of earnest prayer. According to the depth and quality of your prayer so be it unto you in the matter of accomplishing the impossible. Faith becomes vital just to the extent that we vitalize it with prayer. Faith and works are illustrated in the activities of the second man at his corner of the sheet.

THE FERRYMAN ILLUSTRATES

Two men were one day crossing the river in a ferryboat. A dispute arose about faith and works, one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferry-man, an enlightened Christian, asked permission to give his opinion.

Consent being granted, he said, "I hold in my hand two oars. That in my right hand I call 'faith'; the other, in my left hand, 'works'. Now, gentlemen, please observe, I pull the oar of faith, and pull that alone. See! the boat goes round and round, and she makes no progress.

"I do the same with the oar of works and with precisely similar result—no advance. Mark! I pull *both together*, we go on apace, and in a very few minutes we shall be at our landing place. So, in my humble opinion, 'faith without works,' or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."

How large is your faith for the present series of meetings? It will depend upon the amount of prayer that you are willing to give to it. The blessing of a meeting is always to be gauged by this all-important exercise of the soul.

3. Sympathy.

The third man holding his corner of the sheet represents sympathy, which is just another way of saying love. The world is waiting to be loved. It will go anywhere when convinced that you love humanity. It is impossible to catch flies with vinegar, but you can catch hundreds with syrup. Sympathy will win every time where criticism and hard knocks will repel those who need your help.

Every man engaged in the personal work outlined in this Scriptural incident sympathized with the helpless, palsied man. If they had not done so they would have gone to hear Jesus speak and left the helpless man to his fate. The world is hungry for the up-lifting hand of the personal worker.

A WAYSIDE INCIDENT

I was standing in front of the Moody Church, Chicago, speaking to a gathering in the street. It was a cold night in January, with six inches of snow on the ground. It had somewhat melted by the constant traffic of pedestrians. After my message I walked to the curb and laid my hands on the shoulder of a moral and financial derelict.

I said to him, "God loves you. Will you give your heart to Him?"

He replied, "Cut that out. I don't believe a word of it."

I countered, "I do, and am a thousand miles away from home, going to school on faith in order to prepare myself to tell others about His love."

I saw that I could make no headway. He was dressed in ragged summer clothes. I asked him to go around to my room for a few moments.

Upon arriving at my room I gave him the only extra suit of clothes that I possessed, together with hat and shoes. After this I handed him some money, with the request that he go to some hotel and spend the night at my expense. He was supplied with a sufficient amount to purchase meals for the following day.

I asked him to meet me the following night and go to church with me. This he readily agreed to do. According to his promise he met me and we attended the Pacific Garden Mission.

The service ended without my man taking a stand for Christ. I invited him to attend services at another mission hall on the following night. He accepted. At the close of the services he went forward and gave his heart to Christ.

He became an earnest worker for the lost. He secured a position and began giving copies of the Gospel of John and tracts every night. During cold weather he worked in the mission halls, and in warm weather he held open-air meetings and pointed the lost to Christ.

After a year I said to him, "What was it that reached you?"

He said, "The night you came out to the curb and laid your hand on my shoulder and said 'God loves you,' I thought it was the hollowest sounding language I had

ever heard. I was in a state of anarchy and rebellion against everything and was planning to take my own life by the carbolic acid route. When you took me to your room and clothed me, and then provided food and a place to sleep, I raised for the first time in my life, a serious question about my soul. When you went to church with me I could not resist the appeal of it all. I gave up to Christ and this has been the happiest year of my life."

The world is waiting to be loved. There may be in a circle of your acquaintance no one that needs material assistance, but there are many who need the message of Christ. If you will go to them in the spirit that characterized the third man at this corner of the sheet you would be able to reach many and save them from their despondency, despair and eternal ruin.

4. *Perserverance.*

When the four personal workers reached the house where Jesus was preaching they found it impossible to get the palsied man through the crowd and into His presence. The fourth man at his corner of the sheet represents another vital essential in the whole movement. His name is perseverance. He was not to be outdone because of unfavorable circumstances. He doubtless saw a ladder under the house and pulled it out. Upon mounting the ladder he found that the roof, which was flat, was joined together in sections and it was an easy task to unthatch a section.

He reported his find to the three men below and called upon them to join him in lifting the palsied man up the ladder. They did as requested and lowered him through the roof and down into the presence of Jesus. Jesus then

looked up and saw their faith. He commended it. It was vicarious faith. It was exercised on behalf of another.

There are three stages in the experience of these workers. First, impossible—no one but Christ could heal; all others had failed. Second, it was difficult—it involved labor and inconvenience. These men had to put out their time and strength in order to bring about a blessing. Third, when placed before Christ, it was done. The miracle of salvation and healing was accomplished.

NEVER GIVE UP!

Cyrus Field was ten years laying the Atlantic cable. The first time he tried to lower it, the great rope snapped in mid-ocean, and when they grappled it and brought it to the surface it slipped away from them and was gone. Not until he had tried thirty times was the tireless patience of the projector rewarded. In life's school one of the hardest lessons is to learn persistence.

A resourceful man is one who keeps trying if he fails from the first attempt. When others say it is time to quit, he says it is time to begin. It may be that the other three men were ready to give up the task of getting the palsied man to Jesus, but Perseverance said it is time to redouble our efforts.

There are three rules for success. The first is "Go on," the second is "Go on," and the third is "Go on." An old colored preacher said, "There are three pints in perseverance. The fust is take hold. The second is, hold on, and the third is, never leave go!"

Jesus spoke the word of pardon to the palsied man. He said, "Son, thy sins be forgiven thee." The critics immediately registered their unbelief in his authority to

forgive sins. Jesus immediately laid down a test for His authority. It was based upon His power to say to the man, "Arise, take up thy bed, and walk."

Instantly the critics accepted the challenge. They felt sorry for Jesus because He had placed Himself in a position from which He could not extricate himself. Immediately Jesus commanded the man to arise, and take up his bed and walk. He did so to the amazement, chagrin and conviction of all. They never saw it on this wise.

THIS MAN THE KEY TO THE SITUATION

In the summer of 1914 we conducted a series of meetings in a western North Carolina town. In the meeting was a man of wealth who had come to the town to spend his vacation in the mountains and among his relatives. He came to the meetings and came forward for prayer.

The first night he made no decision. The second night he came forward again. Several personal workers dealt with him.

Finally, I went over to where he was seated and said, "Mr. R., I want to urge that you do not make a profession of faith unless you are willing to pay the price, for to do so would injure the meeting."

He said, "That is exactly what I am trying to determine now."

I asked him, "How much would it cost for you to become a Christian?"

He replied, "Fifty thousand dollars annually."

He owned a distillery located in Middlesboro, Kentucky. Some time after that he arose, walked forward and gave me his hand and said it was settled. Three thousand

people in the meeting rushed forward to take him by the hand in expression of their approval and delight.

He wired his manager the following day not to put a cent in the fight against the Anti-Saloon League, as originally intended, but to close up the business and he would be over later to dispose of his properties. His wife also came to Christ during the meetings. He is now in the hardware business. The people said it was the greatest sight they had ever witnessed. The meetings resulted in over six hundred conversions. This man was the key to the situation.

There may be one man in this community, who, if won to Christ, will turn the tide of this meeting and influence hundreds of the unsaved to accept Christ. Let us become as earnest personal workers as these four men and we will have the approval of Christ upon our labors, and a joy beyond words because we have influenced some one to accept Him as Saviour and Lord.

NEW TESTAMENT REPENTANCE

"I tell you, Nay: but, except ye repent, ye shall all likewise perish."—*Luke 13:3.*

THE New Testament dwells much on the doctrine of repentance. It emphasizes the imperative necessity for such an experience of soul. This experience is the prerequisite to regeneration of heart. Jesus was approached on one occasion with the question as to the guilt of certain men whose blood Pilate had mingled with the sacrifices. Immediately He turned their thought from those who were supposed to be sinners above all others, to themselves.

He called upon them to repent or perish. Jesus dealt with sin as a universal fact of experience, and not limited to a few unfortunate men murdered by Pilate. He proceeded at once to call attention to the death of eighteen men on whom the tower of Siloam fell. He pointed out that that sin was not to be judged in the light of brutality on the part of Pilate, or as an accidental falling of the tower.

I. SIN DESTRUCTIVE

Jesus held His interrogators steadily to the fact that sin was a universal malady. It is that fact which makes repentance a necessity. The entire story of heartache, tragedy, and disappointment in this world is comprehended in that one short ugly word—sin. You can hear the hiss of the serpent in the pronunciation of the word.

Sin is the greatest separating force in the universe. It is the most destructive power known to man. You are accustomed to shudder with horror as you read the flaring headlines of the daily newspaper informing you of an earthquake in Japan, a tidal wave in China, an explosion of a TNT powder plant in New Jersey, a devastating cyclone in Illinois, a tropical storm in Florida, or the wild rampage of the Mississippi, destroying life and property.

These sudden abnormalities of nature are limited in their power to destroy. They can only destroy life and property. Sin destroys both soul and body and therefore is the most dangerous force in the universe.

Sin separates families. One hundred and seventy-five thousand divorces were granted in the United States in 1926. The increase is at the rate of ten per cent annually. Sin, on one side or the other, and sometimes on both sides, is at the bottom of every divorce. The increase in the number of broken homes is becoming alarming.

Sin separates friends. Life-time friendships are broken because of misunderstanding, betrayal of confidence, and positive wrong-doing. Some of the sweetest ties of earth are blasted because of the terrific power of sin, operating in the life of one party of the friendship.

There are prodigal sons and daughters to be found in our crowded cities, driven from their homes in the small towns, villages, and rural sections because sin has made it impossible for them to remain longer at their birth place.

Sin separates from society. It is possible by means of wealth, political influence, and social prominence to continue in good standing in society until the sins of the individual begin to be emblazoned in headlines in the daily

newspaper. Society then separates from such guilty ones. They become excess baggage. The penal institutions of the nation are crowded with people who have been separated from society. The inmates of these institutions know the reality of sin.

In the final analysis, sin separates from God. David recognized this fact. He cried out in agony of soul when bereft of the joy of fellowship with God. He declared that his soul was dried up as a potsherd and that the soul-ache produced roaring in his bones all day long. He plead for the restoration of the joy previously known. Sin had separated him from communion and joy. Sin binds. It makes bonds, hard to break. It enslaves. It drives the soul from God. It captures the will and the emotions, resulting in fixed habits and producing a deadlock in the soul.

SHACKLES OF SIN

Some time ago the jailer in Davenport, Iowa, was awakened at the midnight hour by the ringing of a bell. Upon going to the door he found that his callers were amateur theatrical men who were playing in Buffalo, Iowa. One of the skits of the program in the show was that of placing a pair of handcuffs on one of the actors. By a trick device the key was to turn the lock supposedly, after which the handcuffed man, with the key removed, would extricate himself.

In some way the key was broken in the lock as it was being removed by one of the attendants on the stage. The lock refused to loosen and it became necessary to go to the jailer for assistance in the removal of the bonds.

The break of sin's power begins when the sinner recognizes his condition and, like the prodigal, determines to

arise and go to his Father. The first step in the change is for the will to turn from sin and turn toward Christ.

II. REPENTANCE AND FAITH

The New Testament opens with the call to repentance. John the Baptist, with clarion voice, went up and down the land proclaiming the necessity of preparation for the coming One. He was unconventional in his manner of life. He was uncompromising in the subject matter of his discourses. His message was radical and revolutionary.

Those seated in high places became alarmed. The consciences of those in authority were charged. They were called to right-about-face in their practices.

This revolutionary preaching cost John his head. It is often true today that the faithful uncompromising preacher is beheaded in leadership in a given church because of his uncompromising attitude toward sin. John was not a "trimmer." He did not "soft-soap" or chloroform the people of his day.

Jesus came on the scene and began where John left off. His first utterance was a call to repentance. He did not preach a "milk and cider" gospel. There was nothing weak or patronizing in His manner or subject matter. He laid down the absolute necessity for repentance as a prerequisite to spiritual salvation.

On the day of Pentecost, when the whole city came together to listen to a gospel sermon, the first word of instruction to the convicted and inquiring throng, was that of repentance. This instruction was foundational. It was fundamental to the next step in salvation. There can be no progress in spiritual experience without repentance.

The Apostle Paul did not mince words when dealing with the question of sin. The opening chapters of the

Roman epistle set forth the guilt of the immoral Gentile, the moral Gentile, the Jew, and the whole world. This condition called for repentance. Paul was sound on the sin question; he was therefore sound on the salvation question. No man ever goes wrong on the salvation question without first going wrong on the sin question and the necessity of repentance.

John on the Isle of Patmos received a revelation from our risen and glorified Lord. He described the walk of the King of Glory through the seven churches on earth at that time. Five out of the seven churches are called upon to repent. It was the only way back into fellowship, power, and blessing.

Two words are employed in the New Testament for the English word "repentance." One has to do with the intellectual, primarily, while the other embodies the emotional element. The word means, "a change of view." It involves a reversal of previous position and practice.

Jesus on one occasion referred to a father with two sons whom he instructed to go and work in the vineyard, but one son refused to go. "I will not," was his ultimatum to his father, but afterward he repented, and went. The Jews had refused to accept Jesus as the Messiah. Peter, on the Day of Pentecost, called for a right-about-face attitude.

The other word used for repentance concerns the emotional element. The Hebrew word means, "to pant, to sigh, and moan." In the Greek, it means, "to cause one great concern." Paul, writing to the Corinthians who had been greatly concerned over their local matters, said, "I rejoice that ye sorrowed to repentance." This touches the spirit as well as the mind.

There are several elements entering into repentance to which I want to call your attention. No one ever changes

his position or practice without this change being preceded by a profound conviction of the wrong involved. There are two kinds of conviction. I have a conviction that the inequality of the divorce laws between the several states is wrong and will be ultimately corrected by a standardized law conforming more nearly to the Scriptural position on divorce. I am not, however, as a social reformer, spending all my time in writing and delivering messages on this subject.

I have a conviction that the eighteenth amendment is the legislative expression of the enlightened conscience of America. I have the further conviction that the eighteenth amendment will never be repealed or modified. I am ready to devote my powers to the maintenance of the stand on sobriety expressed in that amendment. I said just now that I had the conviction; let me turn that around and say that the conviction has me, to such an extent that my all is dedicated to the preservation of a saloonless nation.

The prodigal son came to the conviction that his course was wrong. This conviction resulted in a decision to return to his father. The publican went to the temple to pray because of the conviction that he was all wrong. Three thousand souls were converted on the day of Pentecost because of a conviction that they had a wrong view of Christ. The woman at the well asked Jesus for *living water* because of a conviction that she was a moral failure and in need of something higher than she possessed. The Apostle Paul on the way to Damascus cried out, "Lord, what wilt thou have me to do?" because of a conviction suddenly arrived at, that his attitude, purpose, and practice was all wrong.

The jailer that came, following the earthquake, falling down at the feet of Paul and Silas, asked for prayer be-

cause of the conviction that he was a sinner and in need of mercy. In the convulsions of nature and providences of God, he saw himself in need of something never realized before. The demon-possessed man from the tombs fell down in the presence of Jesus, because of the conviction of his own sinfulness as contrasted with the sinlessness of Christ. He cried out to the Lord to depart from him. The pain was intolerable. The presence of holiness brought out the sharp contrast with unrestrained sin in his life. It was conviction that produced the cry.

The sinner never receives spiritual help of any kind unless it is preceded by a sense of sinfulness. There is a cheap, easy, flabby, spineless preaching and teaching in some quarters today that is acting as a chloroform to the souls of lost men. They are slipping down into eternal ruin because of the compromising utterances from representatives of the most High.

Sorrow is an important element in repentance. Just as with conviction, so with sorrow—there are two kinds. It has been my privilege to visit many penal institutions throughout the nation. I have never found an inmate who was happy. They are the sorriest lot to be found anywhere. Upon close examination it will be found that there are two kinds of sorrow in such institutions. The majority of the inmates sorrow because they were detected and caught in their crime and that the jury found them guilty. This kind of sorrow does not make a new citizen of the Republic. There are those, however, who realize that their sin was an attack upon society and law and are heartily sorry that they had become, as it were, anarchists against constitutional law.

These souls undergo a change in their attitude toward law, and purpose in their hearts to live exemplary lives

after being released from the institutions. They had the kind of sorrow that makes new citizens. They become defenders of law instead of violators.

The prodigal son, upon meeting his father, fell down, and simultaneously with that act which set forth humility, there came a confession of his sense of unworthiness and sorrow over his misdoings. He cried out, "I have sinned and am no more worthy to be called thy son." This confession and prayer cleared the way for the father to forgive and restore the wanderer without doing violence to his ethical code for family fellowship.

The publican was in great heaviness of spirit. The physical expression of his sorrow of soul is evidenced by the bowed head. He would not so much as look up to heaven. His verbal expression of sorrow was expressed in his cry for mercy upon himself, a sinner. As a result of this sorrow and confession he received justification, because he had met and dealt with sin in his conscience, seeking mercy at the hands of God.

Prayer is another element in repentance. There are earnest, misguided, would-be teachers who affirm that the sinner has no right to pray. This is true regarding material property or physical health. Jesus commended the Syrophoenician woman because of her prayer. He set up the example of the right of the sinner to pray in the illustration of the publican engaged in prayer. An integral part of the story of the prodigal son is that of prayer on the part of the prodigal as he came into the presence of his father. Prayer is the connecting link between the sinning soul and the forgiving father. The sinner is encouraged to pray for spiritual help. This prayer may often be ungrammatical, but if it is supported by a movement of the soul in its out-reach for God, it is prayer that

God understands, and He is ever ready to respond in a gracious manner.

EVERY CRY IS HEARD

A lady on one occasion provided for her friends in her own home an evening of music with extraordinary talent both at the piano and with the violin. During the recital, the hostess was seen to slip out quietly and go up the stairway. Presently she returned and one of her friends asked the reason for her sudden departure from the room.

She replied, "I heard a wee small cry from the second floor."

The questioner was confused and said, "I did not hear a cry."

The hostess replies, "I have a baby upstairs and was listening intently for its first cry for help. My ears were attuned to catch the first note and hence I responded so quickly."

God ever waits to hear the cry of the repenting soul. Glorious and entrancing as the music of heaven may be, He is always open to the cry of the penitent. There is no music like that of the repenting soul. It brings joy to God more than the greatest oratorios of the heavenly choir. He bids you pray.

Confession is another vital element in repentance. It is useless to confess sin to God unless we have confessed it to ourselves. Repentance is in reality self-judgment—the soul passing judgment upon itself. It finds a verdict against itself; it executes and sentences itself for its views and practices. Until this transpires it is useless to confess sin to God. Wherever this element is present, the way is open to seek Divine mercy. This element not

only changes man positionally, but also changes man dispositionally. This change in the disposition enables God not only to forgive the past wrong but to impart spiritual energy and power to go in a new direction. The social aspect of right relation with God and one's self is that of right relation with society and with the individual. Wrong-doing such as fraud or theft is righted by restitution. Zacchæus is an example of that spirit entering into genuine repentance. He stood ready to restore to those whom he had cheated in business dealings. Theft not only extends to property but to the reputation of the individual. Many have stolen the reputations of their fellow-men by back-biting, slander, and lying. Genuine repentance leads to righting this wrong wherever possible. The position of the penitent is from that time onward, constructive rather than destructive.

Repentance is a part of salvation, but only a part. It requires faith to complete the work. Repentance was the message of John the Baptist. It was a message of preparation. It required the coming of Christ to complete the work of John.

Stopford Brooks, in his essay upon Robert Burns, explaining the faults and excesses of Burns' life, says that the clergymen of that time were "moderates". They were men who could censure drunkenness and loose living, but seemed to have no positive word of a saving gospel; and Burns, often touched in his conscience, had longings after a cleaner and more respectable life; was often sorry and ashamed, and would have liked to be different, but heard little of a gospel of power, stretched out to help him. He repented, but stopped there; his renewal was left to himself. He was therefore impotent and failed to realize the highest and best. Repentance is only half the gospel.

We need the other half—the mercy and pardon of an almighty Saviour. There is such a power awaiting every man in this audience. You are in the grip of a malady. God has provided the remedy. It is to be received upon the basis of faith.

A CASE OF HYDROPHOBIA, AN ANALOGY

Soon after the Pasteur treatment for hydrophobia was first introduced into the state of Georgia, several children, bitten by a dog with the rabies, were treated immediately thereafter by the injection into the arteries of this wonderful antidote and saved from death.

The child of a foreigner had been bitten by the same dog but through fear and unwillingness was not given this treatment. The child developed hydrophobia and died a horrible death. The parents were unwilling to have administered the remedy offered to stamp out the virus.

God has a remedy for sin. It is equal to the need of any man. He awaits the two acts of the soul, repentance and faith, to impart that remedy. He has written on the Cross of Calvary, a proclamation of freedom for every repenting, believing soul.

“THE TRUTH SHALL MAKE YOU FREE”

During the Civil War, President Lincoln made a proclamation emancipating all slaves, and wherever the Federal armies went, the soldiers posted up bills stating that the slaves were free. Most of those slaves couldn't read, and so they would get other people to read the proclamation to them.

One time an old black Dinah said to a soldier: "Now, Masser, I want you to tell me honest now, be I free or been't I? These soldiers tells me I'se free, and old Masser tells me I ain't; and now you tell me, be I free or been't I?"

Do you not see, she did not believe that she was free, and until she believed it she wasn't free. She was going right along serving the old master, because she did not believe that she was free.

It's just so with the slaves of Satan. Until you take God Almighty's promises to your heart, just walk out in faith on His Word, and declare you are free in Jesus Christ, you will walk right along in the old bondage.

Joy is the outgrowth of this transaction between God and the sinner. Merrymaking was the order of the day in the house of the prodigal. The dead had come to life. Music gave expression to the delight that all felt. The friends of the family gathered for a feast.

Jesus taught that there was joy in heaven over the repentance of one sinner. The church rejoices over the return of the prodigal. The coming of the sinner to God not only brings joy to the sinner himself but produces a state of revival in the church. The fallow ground is broken up and a new spirit pervades the entire body. Church life has become in many instances, formal, dry and even callous. The need is for repentance among the professing Christians. This will lead to soul-winning and healthy progress in church life.

THE NEW BIRTH

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—*John 3:3*.

WE ARE about to consider the New Birth: its nature, necessity, and realization. Before dealing with the positive aspects of the experience I wish to clarify the truth by presenting the negative side of the second birth. We will study for a few minutes, what it is not. There is much confusion and blindness today because of lack of clear definition of this all important experience.

I. NEGATIVELY

1. *Reformation.*

It is not reformation. This is good as far as it goes. It makes a man a better member of society, socially, intellectually, ethically and financially, but it does not regenerate the soul.

PAINTING THE PUMP

A man buys a farm, and he finds on the farm a pump. A person comes along and says:

"Look here, my friend, you don't want to use that water. The man who lived here before used that water and it poisoned him and his wife and children."

"Is that so?" says the man. "Well, I will soon make that right. I will find a remedy." And he goes and paints

the pump, putties up all the holes, and fills up the cracks in it, and now he has a fine looking pump.

And he says, "Now I am sure it is all right."

You would say, "What a fool to go and paint the pump when the water is bad!" It was a new well the man needed, and the sinner needs a new heart.

2. Environment.

Good environment is a fine thing socially and culturally. It aids people to get rid of the coarse and crude in their tastes and practices. It is no substitute for the New Birth. It cannot produce spiritual regeneration.

HOW TO MAKE THE CLOCK GO

If the family clock has refused to keep time, you may place it in the jewelry store, surrounded by a hundred perfect time-keeping clocks, and yet it will not run, though in the best environment. It needs a new main spring. The master workman is the only one who can regenerate that clock and cause it to keep time. He gives it a new heart when the main spring is changed.

Jesus said nothing to Nicodemus about reformation, or environment. He found nothing to criticise in the outward conduct of this notable Jew. His environment was as good as could be found. He did not need a new environment. Jesus was silent on this popular substitute of the present day, for a change of heart.

3. Church Membership.

No church has the authority from the New Testament, to say that church membership is the New Birth or confers

it upon one uniting with it. The Jews thought circumcision was going to save them. They were plainly told by Jesus and Paul that outward circumcision availed them nothing. Countless thousands today are making the same tragic mistake. They only know about church membership. They are devoid of an experience of grace in their souls.

4. *Baptism.*

The ordinances are symbols only. They are important for saved people to observe. They have, however, no saving value whatever. The New Birth is to be experienced before baptism. No one is qualified for baptism unless he has consciously believed upon Jesus Christ as Saviour. No church or minister in the world can confer the New Birth upon a soul in the act of baptism. If church membership and baptism saved, Ananias and Saphira would not be in hell today. They were in good standing in the church at the hour of their death. They had never been born again.

II. POSITIVELY

1. *Its Nature.*

The New Birth is a spiritual experience wrought in the soul by the Holy Spirit. It changes the natural man into a spiritual man. It gives a new heart. It does not merely whitewash the old one, but gives a new one. Man originally was made in the image of God. He was a reflection of God, as far as finite personality could reveal Him.

By disobedience came the fall. The image was marred. Darkness reigned, where light had cast its effulgent glory. Man no longer possessed the light. He had lost the Divine nature. Man has been groping in darkness ever since. It

is only when regeneration takes place that a new nature and light are restored.

Jesus said to the ruler of the synagogue, "Ye must be born again." Nicodemus did not need outward reformation. He needed inner transformation. It was a matter of the Spirit. The New Birth is a matter of the heart. Jesus always began at the center and worked out toward the circumference.

The rationalist demands an explanation of the experience and rejects the mystery elements unless they can be explained upon scientific grounds. It is illogical, unfair and sheer folly to demand a complete explanation of mystery in one sphere and accept mystery without explanation in another sphere.

No physician or scientist can tell how the same food will produce hair, skin, muscle, blood and corpuscle in a body of beast or man. I haven't heard of any rationalist who quit eating food until he secured the explanation of assimilation. Thomas A. Edison cannot explain electricity. Are you going to sit in the dark until you receive an explanation? The truth is we are in the presence of mystery all the time. Obedience to the laws in the kingdom of electricity and food, secures for us continual benefits.

The New Birth is a mystery. This is proof of its Divine origin. If it could be explained fully and finally, it would be devoid of the supernatural element. The New Birth cannot be explained on psychological grounds. The experience does not originate within the realm of natural or psychic phenomena. It is that experience of the soul with God, in which a higher, holier power from without, comes to enter the soul of man for the first time, and imparts to him a new and Divine nature. The agent in this mysterious process is the Holy Spirit.

So profound is this experience that it divides the calendar in the history of every soul. This audience may be divided into two groups, and two groups only. God recognizes two men as federal heads of the race, Adam and Christ.

In your unregenerate state, you are in Adam spiritually. In your second birth, you are in Christ. Where do you live spiritually? You are either B. C. and therefore in Adam, or A. D. and in Christ. If you have been born again you are A. D. The New Birth confers the degree of B. A. upon your soul, Born Again.

III. THE NECESSITY

There can be no admission into the kingdom of God without the New Birth. This experience is not optional. It is imperative. Jesus said, "Ye must." This statement closes all debate. Every soul rises or falls at this point. Your eternal history is contingent upon this vital experience.

CERTAIN KNOWLEDGE ESSENTIAL

A professor was crossing a stream. It occurred to him to have some fun at the expense of the ignorant boatman. He asked him if he knew anything about astronomy.

He replied, "Nope, I never heard of it."

The professor said, "I am sorry for you. The starry heavens talk to me in eloquent language."

He then asked the boatman if he understood botany.

The boatman replied, "Nope, I never heard of that."

The professor then said, "I am sorry for you. I go out in the fields, forests and in the hot houses; wherever I go the flowers speak to me. I understand their nature, colorings and speech."

Continuing to amuse himself, he asked the boatman if he understood geology.

He replied, "Nope, I never heard of that either."

The professor said, "Man, you are hopeless. Three-fourths of your life is gone."

About that time the boat struck a rock and overturned in the river.

The boatman said to the professor, "Do you know anything about swimming?"

The professor screamed out, "No!"

The ignorant boatman yelled back, "I am sorry for you, all of your life is gone."

A knowledge of the natural sciences is indeed valuable and highly desirable; and yet one may be in possession of the deepest secrets of nature and be ignorant of the mystery of the New Birth. In the light of the eternal, the essential thing is a knowledge of Christ as Saviour. It is a life and death issue. Eternity hangs in the balance!

IV. THE METHOD

"How can a man be born?" is the question Nicodemus put to Jesus. It altogether depends upon the motive and interest of the questioner. Some have only an academic interest, either psychological or philosophical. Those types of mind never receive the answer. The questioner who secures an answer from God must have a definite, personal, spiritual yearning before being admitted into the mystery of the New Birth. Everything rises or falls upon this quality of motive.

John plainly answers the question in his First Epistle, 5:1:

"Whosoever believeth that Jesus is the Christ is born

of God: and everyone that loveth him that begat loveth him also that is begotten of him."

The belief here spoken of means more than intellectual assent. It includes that, but goes deeper down than mind. It touches the spirit of a person.

The idea underlying belief means committal, and abandonment to what you believe. It involves complete surrender to that to which you give intellectual assent. Nicodemus had given intellectual assent to Jesus as a miracle worker, come from God. He had not abandoned himself to Jesus as Son of God and Saviour. This makes all the difference between saved and unsaved people.

Jesus made the distinction between the fleshly and the spiritual birth, emphatic and clear. He used the wind as a symbol of the Holy Spirit. Wind is elusive as to origin and destination. No man can by willing, control it in this respect, but he may greatly benefit by it.

HOW TO OBTAIN WATER FROM A DEEP WELL

You sink a deep well. You wish to avoid the expense of gasoline engine and gasoline. You purchase a windmill. When you desire water, it is simple and easy to turn a screw and release the windmill to the winds. Water, a tank full of water, is the result.

Sinking the well and erecting the windmill were nothing more or less than making preparation for the tank full of water. It was a simple matter then to surrender the windmill to the wind by a turn of the screw.

Your part in regeneration is to have a desire for the New Birth. This is equal to sinking the well and erecting the windmill. All that is necessary to a realization of the water of life then is adjustment to the Divine plan,

which means surrender, and the wind of the Spirit comes blowing into our souls.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—*John 3:8*.

V. THE EVIDENCE

John's Epistle sets forth experimental religion in wonderfully clear terms. He declares the evidence to be both internal and external. The internal evidence is the witness of the Spirit within, 1 John 5:10.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

This experience in grace makes God not some far-off Supreme Being, ruling in the austerity of a judge, but a Father who is near and in whom you can confide and feel a tender relation toward.

You no longer regard Christ Jesus as some vague person of history. He becomes to you a present reality. He becomes more to you than the Saviour of the world. He becomes your personal Saviour, with all the tender emotions involved in a personal relationship or tie.

The Bible becomes instead of a dry, dead, uninteresting volume, a book of thrilling information and inspiration. You find yourself so engrossed with its message that you go to it for daily guidance.

THE BIBLE BECOMES A NEW BOOK

As a boy, I was required by my father to sit under the china berry tree on Sunday afternoons and read the Bible.

He did this to keep me out of bad company. I would sit with the big old family Bible in my lap and as he thought, read the Bible until the sun went down.

Each Saturday I would provide myself with *Nick Carter's Weekly* and other detective stories and slip them in between the pages of the Bible, and live in a thrill chasing criminals over Europe, Asia and Africa and America. I was blind spiritually. On the third day of June, 1903, I was born again. A new light came into my soul that made the Bible the most intensely interesting and thrilling book in all the world to me.

A new attitude toward Christian people is one of the proofs of the New Birth. It is natural to love those who are related to us by blood ties. It is likewise natural for new-born souls to love those who have been brought into the family of God.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John 3:14.

Jesus, in His goodbye conference with His disciples before His death, laid down an acid test of discipleship from the internal and external standpoint.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34,35.

You ask how may you know that someone else has been born again? When I see trees bending, and sailing vessels move upon the water I do not have to be told that the wind is blowing. The Apostle John says,

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."—1 John 5:5.

Instead of some of you church members overcoming the world, you are being overcome by the world. You remind me of the three men on Ulysses' ship.

Ulysses was returning from his trip to Troy. He came to the land of the lotus-eaters. He anchored the ship and sent three of his men inland to learn something of the people who lived there.

The men were graciously received and given some of the lotus plant to eat. The effect upon the senses was so pleasing that it caused them to lose all thought of home. Ulysses waited but his men did not come. He went after them but they would not come. By main force he carried them to the ship and tied them to the ship's beams to hold them while they sailed away.

Go into the theatres, dances, card parties and ask all to stand up who are members of the church and very many would arise. They have gone back into the world. They are eating the lotus plant of worldliness and are intoxicated with worldly amusements. They are not overcomers. They are being overcome.

I am addressing people who in their serious moments long for something better. You want rest, peace, satisfaction and hope of eternal life? You will never have it unless you are born again.

Do you want to be free from fear when you go down in the dark valley of the shadow of death? You cannot have it unless you are born again.

Do you want something that will relieve you of the fear of an uncertain future? Nothing will secure that except the New Birth.

Do you want something that will give you peace, courage and assurance when you stand before the Great White

Throne, where the sinner will tremble? You must be born again.

Do you want the approving smile of God and the privilege of joining loved ones who have gone on before? You must be born again.

You may drink now from the sparkling waters of eternal life. You may now open your heart and bid the warmest, richest, truest friend you ever had to enter your soul and prepare you for living, dying, standing in the judgment unafraid and joining the great heavenly choir to sing praises to Him eternally.

A KINGLY GIFT

A king who wished to express his affection for a private soldier of his army gave him a richly jeweled cup, his own cup. The soldier, stepping forth to receive the gift, exclaimed shamefacedly, "This is too great a gift for me to receive." "It is not too great for me to give," the king replied. So Christ offers us this infinite gift of the Holy Spirit to regenerate and fill our hearts and to abide with us. Think then how much He must have cared that we receive.

A HIDING PLACE FOR YOU

“And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.”—*Isaiah 32:2.*

THE student of the Old Testament often runs across a passage revealing the depths of the riches of grace that inspires the heart. We have in the passage under consideration a prophetic statement that enshrines the central mission of Christ in the New Testament.

The Pentateuch, Psalms, and Prophecies are rich in their revelations of spiritual truth. Like the traveler of the desert who suddenly comes upon an oasis and refreshes himself with the limpid, sparkling waters flowing from hidden springs in a dry place, so in the study of the Old Testament one is constantly finding the springs in prophecy to refresh and invigorate as one passes onward to the period in which we now live.

I. THE CONDITION OF ISRAEL

Evil, like a devastating storm, had broken loose upon Israel. Materialism, with its deadening blight upon the soul, had settled down upon the nation. There was a metallic ring throughout the national consciousness.

False teaching had hurled itself against the nation like a tempest. A tissue of lies had been substituted for revealed religion. The Decalogue had been scrapped and a man-made covenant had been solemnly voted as the rule of faith and practice. They were spiritually bankrupt.

This revolt and decay in the spiritual life of the people had unloosed forms of criminality and general disregard for ethical practice to such an extent that the entire nation was in dire straits, and facing grave consequences.

Apostasy was scorching the soul of Israel. Liberalism was bringing forth its fruit. Moral laxity was everywhere evident. Spiritual night was settling upon the people. They were on the verge of temporal bondage. Captivity would be the next experience.

Isaiah was in great agony of prayer over the approaching collapse. He went into a secluded place for meditation and communion with God. The prophetic candle was lighted in these periods of silence. He saw a Man coming. This Man was the only hope of Israel. He alone could save from complete disaster, and afford protection and refreshment to the covenant people.

II. THE VISION

Centuries before the dawn of the Christian Era, he saw a Man! And what a Man! Who can describe Him! He was so many-sided, and so beneficent in His ministry, death and resurrection, that He has engaged the attention of men in all walks of life.

Poets have woven about Him the garlands of lyrical expression through all the ages. They never tire of giving expression to their emotions, as they discover some new characteristic of the Saviour.

Sculptors with fine imagination have spent a life-time with chisel and marble in their effort to make stone speak in eloquent terms of the strength, character, spirit, and personal appearance of the Christ. Every art center in the world contains much fruit of their efforts.

Painters have surpassed the sculptors in the number of age-tested and approved paintings of the Messiah. He is the source of inspiration for this branch of the artistic world. He is the model for Jews and Gentiles in the realm of art. No gallery is complete without a supply of likenesses of the face and form of this Man.

Historians have expended their highest and best energies in setting forth the life and activities of the glorified Messiah while He walked upon the earth as the Son of Man. The number of those attempting to set forth His activities, is legion. Instead of diminishing, they are multiplying. He is the best subject-matter historians have, in building their age-abiding volumes.

Musicians have interpreted the harmony of the spirit and activities of our Lord to such an extent that the vaulted sky is resounding with praises every hour of the day in some part of the universe, by radio. The enduring music of the ages is woven around the world's greatest expression of harmony in a Person.

Infidels have not withheld their tribute of respect for the matchless character of the Son of God, while rejecting His teaching concerning the Divine remedy for sin. They have placed the garland of their highest thought at the feet of Jesus Christ as the world's perfect man.

Theologians, both Jewish and Gentile, have crowned Him as the world's greatest religious leader. He occupies the center of thought of the religious world of the present day, regardless of theological bias. His teachings challenge the respect of the thinkers in all the great ethnic religions.

The evangelical theologians have for twenty centuries presented to a lost world the Deity and Messiahship of Jesus. They have pointed to His substitutionary work on

Calvary for the remission of sins, and His resurrection for the justification of the believer. He is the world's only hope for deliverance from total spiritual depravity.

Commerce has crowned Him as the unique Son of God. It ascribes to Him in all legal and commercial transactions, the position of Deity. No other person in the history of man has ever changed the calendar; every legal document signed, every statement made for material values, every check drawn on a bank, carries the dating that the Son of God authorized by His death, burial and resurrection.

This beginning of a new era in the spiritual history of the world so effectively changed the calendars of the world, that all races and all religions do business and think in terms of the Christian calendar. Nothing less than Deity could have accomplished the regeneration of the world's time table.

III. A HIDING PLACE

Isaiah saw the coming One, as a hiding place. Confusion reigned throughout the world of thought. Truth was blurred as a result of the confusion. Spiritual authority had disappeared. Jesus taught truth. Never man spake like this man.

He succored the weak and helpless. He sheltered the tried and the tempted. He gave peace to the broken-hearted. He restored broken minds and broken constitutions. He raised the dead, and thereby conquered the grave; He conquered the hosts of hell. Demons foamed and gnashed at His commands. They departed with curses because of the authority of the Voice that drove them forth from the bodies of men.

Jesus conquered the grave. He preached to the spirits

that were in prison. He declared that in Himself was the fulfillment of the shadows and types of all the ages past. The righteous in the underworld of paradise were to find in Him the hiding place. They were led forth captive, carried into the glory, and placed on high. Gifts were given unto men.

Was this man a man? Yes, and more than man? He was God's man! He was more than that. He was the God-Man! He came and fulfilled all that the prophet had seen in visions of Him. He is still fulfilling that mission. Protection and life are realized the moment there is submission and obedience unto Him.

A FINANCIAL GIBRALTAR

Immediately following the World War a financial depression swept over the country. The small country bank suddenly found itself with frozen assets, impossible of liquidation. The city bank that had carried the small country bank found itself in a like position. New York banks which had carried the city banks of the nation were in a similar position. A chill came over the industrial leaders of the nation. Paralysis of the commercial structure seemed inevitable. Some men under the pressure of the moment, without faith and courage, suddenly lost their reason, and brought about their own self-destruction.

The Federal Reserve banking system was the one fiscal agency in existence able to withstand the shock caused by the frozen assets of the nation. The financial blood-life of this federal institution was turned loose upon the banking currents and a new pulsating warmth was experienced by commerce.

This thrill was felt all the way down the line to the

farmer and cattle raiser in the remotest section of the nation. If you ask any business man to give you a definition of the word "protection," he will point to this larger financial institution as a hiding place for the man exposed to bankruptcy and ruin. The tempest was on. The wind of disaster was sweeping across the land. The financial Gibraltar became a hiding place and protection to those caught in the gale of depression and ruin.

The sin-sick, storm-tossed soul finds in Christ, spiritual protection. He is sheltered from the blasts of doubt and infidelity. Instead of the chill of materialistic thinking, he discovers in this Man, shelter from the storm that modern thinking has produced on the mental horizon of mankind.

We daily meet people who are up and going physically, financially, socially, and mentally, but who are spiritual paralytics. They are sinking in the sands of self, sin, and ruin. They face the tempest of opposition to revealed religion. They suffer the storms of confusion in high places of learning. Many are saying, "Is life worth the struggle?" There are epidemics of suicide in various centers of the nation among the men of university grade.

Education has ignored Christ and the spiritual values connected with a vital relationship with Him. Godlessness characterizes the majority of the faculties of the seats of learning. The dead hand of materialism in scientific study has produced a blight and the students are graduated as spiritual corpses. They do not have the refreshing that comes from spiritual realities in the soul. Their well-springs of inspiration are no higher than the infidelity taught in the schools.

Our nation is faced with the need of a realization of

Christ. He is our only hope. Our greatest danger does not come from the uneducated masses. Our peril is the educated minority which has left God out of their thinking and emotions. The inevitable result of this policy is national collapse. It is strange indeed that the educational world does not realize that it is plunging into abysmal depths. The blind are fast leading the blind into the pit of destruction.

A reversal of position and a repentance for sin in the intellectual and moral realm, is the only way to avert disaster. From every quarter the call of the hour is rising for courageous voices to cry aloud and spare not at the betrayal of the high responsibility and opportunity committed by the seats of learning against sick, blind, and paralyzed humanity.

IV. FOES OF MAN

There are foes within and without, too strong for helpless man to deal with. Man is devoid of spiritual resources, in his unregenerate state, to cope with these foes. A vital relationship to Christ is the only way to victory. Self is one of the most stubborn and tenacious foes. It resists submission and crucifixion. It refuses to walk the path of humiliation.

The most ferocious animal in creation is the "Hamster rat." After fastening its fangs into your flesh, rather than yield to the efforts to pull him away, it will submit to being beaten to pieces with an iron poker. If it seizes the hand or foot of a person, it must be killed before its grip is released. As long as it has breath, it keeps its unyielding grip.

Pride with selfishness sets up its own ideals of life. It refuses to yield one inch unless forced to do so. It is stubborn in its grip. It produces abnormalities of spirit. It sucks the life-blood out of an otherwise strong personality. It resents humiliation, for humility is foreign to its nature.

There is no substitute for Christ. Education and ethical culture, however valuable, cannot give to the fallen nature a heaven-born character and disposition. It can only make haughtiness more detestable, and equip it with instruments sharpened so as to inflict torture. Jesus called men from this malady to another experience of life. He said, "Take my yoke upon you, and learn of me; for I am meek and lowly."

He is the hiding place for sin. Men are buried under the blight of a fallen nature. Guilt, inherited and acquired, is found everywhere. Historical, physiological, and psychological facts prove the position of the Bible on sin.

BURIED ALIVE

Excavations in Egypt recently included the removal of a massive tomb from a grave made more than three thousand years ago. Upon removal it was found that a young man had been buried there. He was alive when placed therein. There were evidences of a fearful struggle. The inner walls of the tomb were stained with blood. The imprisoned youth had battered and fought in vain against the granite door of the silent dungeon. Death came to his relief. He was a prince, whom they desired to remove from his inheritance.

The unregenerate heart is in the prison house of sin. It has no ability to remove the doors that imprison. Strug-

gle in vain as man may, he is helpless to reach the portal to spiritual freedom. The prophet foresaw the coming of the only liberator that humanity would ever have.

It is pitiful to observe the superficial diagnosis of the malady in the human family. Many well-meaning, but misguided persons and agencies, are seeking by sociological principles and programs to eradicate sin. Their process socializes but does not spiritualize. Respectability is not spirituality. Decency is not regeneration. Morality is not a substitute for the New Birth.

THE ONLY HOPE

In 1918, Gypsy Smith came over to this country for some special work. He stated recently, "The government sent me to America to do propaganda work. I spent three months there and came home. They sent me out again. Just before embarking on the second mission, I was at a luncheon with the late Lord Moulton, the expert of the Allied Powers on high explosives. I heard him say in an address, 'In the midst of this world's havoc and devastation and heartbreak, my only hope is the preaching of Jesus.'

"Upon boarding the boat I sat beside Professor Simpson, the grand-nephew of the discoveror of chloroform, and himself an expert on Russian affairs. He said, 'Gypsy, militarism fails, politics fail, education fails, social reform fails, Jesus has never failed.' On the same boat, the President of the Board of Education of China was returning from consultation with the Allies in London. He asked for an interview, which I granted. His secretary, who acted as interpreter, plied me with questions. Our discussion came to an end by the startling statement of this

educator, 'Sir, the only hope I have for my country, is Jesus'."

V. THE GREAT ENEMY

Inevitably we come to the realization that we need a hiding place from the power and program of Satan. He is here. That is an undeniable fact. None but those who have committed mental suicide will argue against the fact of his person and presence in a world that is rapidly rushing on to chaos.

He is the god of this world. He is the prince of the power of the air. He controls a principality in the world of evil spirits. The world lies in the lap of the wicked one. Satan possesses some land in the world, legally. The courts have upheld his title to the land because it was bequeathed to him. This land is located in Finland. His dominion extends, however, in the moral realm, to every section of the inhabited world.

EVEN PHYSICALLY, WE ARE WEAKLINGS

There is an athlete in Berlin regarded as one of the great wrestlers of the world. He is a giant in muscular power, and an artist in handling an opponent. He is renowned for his astute ability in the realm of physical prowess. A fierce gorilla could twist a gun barrel like a reed; his strength is such that this wrestler would be weakness itself in a struggle with the giant of the forest. It would require but a few moments to take the count upon the world's renowned athlete.

Satan attacked the Son of God at the outset of His ministry. Each attack was repulsed by Truth. He took the count upon Satan, so that He could say at the close of his earthly ministry, "The prince of this world cometh

and hath nothing in me." He was absolute victor over the prince of darkness.

He offers a hiding place from the power, subtlety and machinations of the arch-enemy of man. Christ is that city of refuge when the hounds of hell begin to yelp and bark on the trail of sinning man. The blood of the Son of God covers the trail and answers every false accusation of Satan.

VI. THE WRATH OF GOD

Again, we need a hiding place from the wrath of God. God loves the sinner, but so long as he continues in unbelief and rejection of the Divine remedy for sin he stands exposed to the wrath of God. Emphasis in recent years has been placed so heavily upon the mercy and love of God, that it has eclipsed the ethical content of the Godhead. Justice, judgment, and punishment are terms that have largely gone from the thinking and vocabulary of many ministers and teachers.

The effect of this has been to set up a maudlin, sentimental concept of God, with the consequent burial of the truth of the great Assize to which men will be brought for judgment. The ungodly must stand there and be judged by the only principle of judgment that God recognizes. It is that of the spotless character of His Son. All unregenerate persons will stand there to receive the just condemnation. Holiness that now seeks to woo, win, and regenerate, will then be turned into justice and wrath.

VII. CHRIST AS SHELTER AND DRINK

Those who have found a hiding place in the Christ of God, will entertain no fears, doubts, or misgivings in the presence of the Judge, who bears the prints of the nails

in His hands. They found in Him protection here and will find it there. The prophet sees in this hiding place not only protection but refreshment. He is as streams of water in a dry place.

The world is thirsty. The tragedy is that it does not know it. It is seeking satisfaction in art, music, material gain, and amusement. It is in a mad rush for satisfaction and peace. Countless thousands are famishing for the water of life. As spokesman for the Eternal, we are commissioned to carry the word of reconciliation, and hold before the eyes of men the only refuge of the soul.

HOW A MOHAMMEDAN FOUND CHRIST

Arch-deacon Percy Webber, an evangelist in the Episcopal Church, stated to us on one occasion that he was traveling in Egypt in the desert section and observed a slowly rising sand storm early in the morning.

Turning to his Arab guide he said, "What does this mean?"

The guide answered, "It means a storm lasting five to seven days. It will grow worse with each passing day until the sand at places in the desert is piled from four to eight feet higher."

Dr. Webber then asked, "What have you to suggest? Can we continue our journey?"

The guide answered, "No, no, master, it will be at the cost of our lives to stay out on the desert. We are too far from Cairo to return. We must turn aside from our journey and go down across the desert twenty miles. There is a great rock standing alone there in the desert."

Dr. Webber readily agreed to the instructions. The camels were turned in the direction of the desert mountain.

Upon arrival at two o'clock, they drove in behind this mountain in the cooling shade. To his amazement he saw springing up from under the base of the mountain a spring of cool, clear, limpid water. The canteens were full of hot water. These were emptied quickly. The cup was brought forth and Dr. Webber consumed several cups of refreshing, reviving, sparkling water. The Arab guide followed his master in this most refreshing exercise. After the thirst of each had been appeased the evangelist took from his wallet his Bible and read the passage we have had under consideration.

He says, "Never before in my life was Jesus so real to me as on that occasion. Through the mental, spiritual and physical senses I appreciated Him in the most satisfying way I had ever known."

Turning to his guide who was a Mohammedan, he read the passage and then pointed to the illustration of a rock in the weary land acting as a shelter, and the spring in the desert, satisfying the cravings of a tired, thirsty body. Like Phillip preaching to the eunuch in the desert, he preached unto this Arab, Jesus.

After listening intently to the story, he exclaimed, "Master, I never knew that before! I have been an enemy of Christ all of my life! From this day onward I am not a Mohammedan, but a Christian!"

He began to drink of the waters of everlasting life.

There is a Rock in a weary land,
Its shadow falls on the burning sand,
Inviting pilgrims as they pass,
To seek a shade in the wilderness.
Then why will ye die? O why will ye die?
When the shelt'ring Rock is so near by,
O why will ye die?

There is a Well in a desert plain,
Its waters call with entreating strain,
"Ho, ev'ry thirsting, sin-sick soul,
Come, freely drink, and thou shalt be whole."
Then why will ye die? O why will ye die?
When the living Well is so near by,
O why will ye die?

A great Fold stands with its portals wide,
The sheep astray on the mountain side;
The Shepherd climbs o'er mountains steep;
He's searching now for His wand'ring sheep.
Then why will ye die? O why will ye die?
When the Shepherd's fold is so near by,
O why will ye die?

There is a Cross where the Saviour died;
His blood flowed out in a crimson tide,
A sacrifice for sins of men,
And free to all who will enter in.
Then why will ye die? O why will ye die?
When the crimson cross is so near by,
O why will ye die?

FOLLOWING THE TRAIL OF TWO WORSHIPPERS

"I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—*Luke 18:14.*

I WANT you to go in imagination on a journey with me to a temple of worship in the days of our Lord. We will drop in behind two worshippers and watch them closely.

We will not watch in a "holier-than-thou" spirit. Our purpose is self-study. Our spirit is reverent. We want to find the flaws in our own attitudes and practices. These two men furnish a spiritual clinic for self-examination.

The two men whose trail we are following are designated as, "One a Pharisee, the other a publican." This designation was clear and forceful in the days of our Lord. A comparison in the speech of our day would be, "One a church man, and the other an outbroken sinner not identified with the church, but suddenly moved upon to seek God."

In our study we will find much to condemn in both. I think, however, the proper spirit to have in the study of any character is to seek first to find the commendable, praiseworthy characteristics and then proceed with the examination of the unpraiseworthy. In other words, if we approach any person or thing in a prejudiced or preconceived state of mind we are apt to overlook the virtues in our haste to find the flaws.

In both of these characters we find virtues and flaws in glaring contrast. Mechanical and spiritual religion were never set in contrast more forcefully or sharply than by our Lord in the lesson of the hour. Jesus manifested on all occasions a righteous indignation and hatred for mechanical religion.

He did not undervalue morality and outward observance, when coupled with sincerity and humility. The trouble was, He found so little of this spirit among the religionists of His day. The hardest things Jesus ever said were to the Pharisees and the tenderest things he ever said were to those whom the synagogue and society would condemn, as sinners and publicans.

I. THE VIRTUES OF THE PHARISEE

He was a highly respected citizen. He belonged to the best society. He was rigidly honest in his business relations. He was above reproach in his personal habits. He was in favor of institutions of protection for society. He was not an anarchist or bolshevist. He was a tax payer and not a tax dodger. He was straight with his fellow man and the government.

He was a religious man. He attended the services of the temple. He supported the institutional worship. He gave rigidly the tenth. The poor never cried unto him in vain. It was the custom among the more devout to fast twice per week. He was punctilious in this observance.

These social, humanitarian virtues, plus identification with organized religion, gave him a very desirable rating in the community. He was above the average and as good as any he knew.

II. THE VIRTUES OF THE PUBLICAN

We turn now from a character who constituted a real asset to the community, to a character, who, so far as the record reveals, was a liability. The silence of the Scriptures on his specific vices leaves us open to conjecture. We do know that the Pharisee, after enumerating in his prayer some of the commonly accepted gross sins of his day, turned and said, "Or even as this publican."

The publicans were regarded as social riff-raff. They were separated socially and morally from the Pharisees by continents. They were at the other extreme of the ladder. The publicans all had yellow streaks running through them. They were not classed among the so-called better people. They never entered exclusive circles socially.

Publicans were called the common people—just the masses. The only way to overcome this stigma was to be shrewd in finances, achieve position and buy a seat in the synagogue, become a philanthropist and patronize religion and art. These supposed virtues would lift one out of the masses into polite society.

III. PHARISEE AND PUBLICAN AT CHURCH

Two men separated by hemispheres socially, meet at church, drawn by a universal instinct, "to pray." This instinct is the common impulse of all men. This fact establishes the solidarity of humanity. This impulse is real. It is serious. Other distinctions are superficial and artificial in many instances.

We go into the temple with these two worshippers. Revelations are coming to us. We are going to get at the heart of the religion of the Spirit. Worship that is accept-

able will be clearly set forth in the spirit revealed by these worshippers.

IV. THE PHARISEE AT PRAYER

He begins his prayer by enumerating his virtues. He told the truth in every sentence. He deemed himself qualified to pray because of these virtues.

The amazing thing is that he prays at all, since in his prayer he failed to set forth any reason for prayer. Prayer is the cry of the soul for a conscious need. This Pharisee did not need anything, so far as his prayer indicates, so why should he pray?

Under the guise of worship he went through a process of self-appraisalment that was detestable in the sight of God. He did use the formula, "I thank Thee," but it was not for something received from God, but something he had achieved of himself and was proud because of his accomplishment.

The great sin of the Pharisee was pride. He was proud of himself. He trusted in himself. He looked down upon others. His prayer was within himself. Exactly. He was saturated with the spirit of self-sufficiency.

THE OVER-ZEALOUS PHIDIAS

Phidias, the great sculptor, was employed by the Athenians to make a statue of the goddess Diana, and he succeeded so well as to produce a chef-d'oeuvre. But the artist became so enamoured of his own work, and was so anxious that his name should go down to posterity that he secretly engraved his name in one of the folds of the drapery; which when the Athenians discovered, they indig-

nantly banished the man who had polluted the sanctity of their goddess. So would self-righteous sinners act with the pure, spotless robe of Him who knew no sin. Let them beware!

This Pharisee is the Cain of the New Testament. The Cain of the Old Testament refused to make a blood offering. He offered fruits instead. To offer a sacrifice would have required acknowledgment of sin and guilt. This called for humiliation, contrition, renunciation, and confession. Cain refused to confess sin. He felt no need of mercy or forgiveness for sin.

The Pharisee felt no sense of sin. He failed to acknowledge it in his prayer. He voiced no need for mercy, pardon or forgiveness. His shallow conception of God caused him to stand in his spirit erect in the temple. There is not a note of humility or sense of unworthiness in his prayer, either in spirit or subject matter.

D. L. Moody said, "You can always tell when a man is a great way from God—when he is always talking about himself, how good he is."

The proud prayer did not rise because it had no wings. Conscious need is the wings on which soul-stirring and heaven-moving prayers soar to the ears of God. Only sincerity and reality mount upward. This element was totally lacking in the Pharisee.

OUT OF SIGHT, OUT OF MIND

In a certain village in Scotland there lived a half-witted man whose coat presented a most curious appearance. All down the front it was covered with patches of various sizes, mostly large.

When asked why the coat was patched in such a re-

markable way, he answered that the "patches represented the sins of his neighbors." He pointed to each patch, and gave the story of the sin of some one in the village, then went on to another, until he had related the sins of all in the village.

On the back of his coat there was a small patch, no bigger than a three-penny piece. On being asked what it represented he said, "That's my ain sin, and I canna see it!" Is not this a fair picture of the attitude of the Pharisees in Christ's time? And how about our own attitude today?

The spirit of the Pharisee was the one sin that our Lord found Himself helpless before. He could do nothing for the proud, self-satisfied, armor-plated, complacent, religious "highbrows" of His day.

Their walls of self-righteousness were impenetrable. Jesus was the miracle worker among the physical, mental and spiritually sick people. He could do nothing for ossified religious mummies. He had no healing for those who thought they were well and needed not mercy, pardon and forgiveness.

This Pharisee, in his pride, conceit and self-sufficiency, who came to the temple to pass compliments with God and give to himself a new public appraisal, needed such a revelation of himself as Isaiah had in the temple. When he saw himself as he really was, he cried out, "Woe is me, for I am undone!"

This artist in mechanical, perfunctory religion needed the spirit that characterized those humble, devout, passionate early Methodists who were exceptionally free from the mechanical in religion.

GETTING THE "WORMS" OUT OF THE HYMN-BOOK

"My friend, Mr. Rattenbury of the West London Mission," said a preacher in a sermon, "once told me that the hardest work they had, when revising the Methodist hymn-book, was to get the worms out of it.

"Those old Methodists had always insisted on representing themselves as worms. But," Mr. Rattenbury went on to say, and I agreed with him, "we may have lost something by giving up the worms. For, as students of Methodist hymnology know, these men were only worms in the presence of God; they prostrated themselves before no one else. In the presence of tyrants they were not worms at all; they were men."

We need to return to the spirit that lay back of the use of the symbol "worm." Those were days of great spiritual power. Humility and spiritual passion characterized the spirit and acts of the worshippers of those days. There was a deep spirit of insufficiency. The spirit of today is self-sufficiency. This is the Pharisee spirit. We need more religion of the "worm" spirit and less of the "peacock" spirit.

THE FOUR ARTICLES IN THE CHRISTIAN CREED

St. Augustine was asked what was the first article in the Christian Creed. He replied, "Humility." He was asked what was the second. He replied, "Humility." He was asked the third. He replied, "Humility." He was asked the fourth. He replied, "Humility."

In his answers he was laying bare the heart of spiritual religion. Spiritual pride is more detestable than positive wrong, repented of, in the sight of Jesus. He said to the Pharisees, "Publicans, harlots and drunkards will go into heaven ahead of you."

Jesus, in the example of washing the disciples' feet, taught that greatness made its finest expression in humility and lowliness. The way up is down. The Pharisee in his pride sought to reverse heaven's order. His sense of distinction, importance, self-esteem, pride and superiority separated him by hemispheres spiritually from the publican across the aisle.

EQUALITY IN WORSHIP

The Duke of Wellington rebuked the Pharisee spirit. It is related of him that once, when he remained to take the communion at his parish church, a very poor old man went up the opposite aisle, and, reaching the communion table, knelt down close by the side of the Duke of Wellington. Some one came and touched the poor man on the shoulder, and whispered to him to move farther away, or to rise and wait until the Duke had received the bread and wine.

But the eagle eye and the quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand and held him to prevent him from rising; and in a reverential undertone, but most distinctly, said, "Do not move; we are all equal here."

V. THE PUBLICAN AT PRAYER

Let us turn from this one of self-sufficiency to the publican. We behold a striking contrast in spirit, manner and subject matter in his worship and prayer. Together they entered the temple, but are separated now by uncounted distances spiritually.

This worshipper has nothing to boast about. If he possessed any virtues at all (and we are constrained to believe he had some, for no person is wholly devoid of some good impulses and acts), he failed to mention them.

The spirit of self-esteem and self-reliance was totally lacking. There was no conceit or pride. He did not look down on others as his brother worshipper did.

His sense of God, and His character, nature and being was deeper, richer and more fundamental than the Pharisee's. In the presence of holiness, he saw himself unworthy, unfit and undone. So did Isaiah. So did Peter on the water. So did John on the Isle of Patmos. So did the Prodigal Son.

The Pharisee in spirit stood up. The publican in spirit knelt down. This made all the difference in the world between the two worshippers.

DESERVED RECOGNITION

Emerson on one occasion was seated among a group of literary men. He asked each of them what they would do if Bacon, Plato, Socrates or Shakespeare, should suddenly come into the room? They all answered instantly, "We would rise in recognition of their literary genius and ability."

He then asked them if Jesus Christ should suddenly walk into the room what they would do? Without exception they answered, "We would kneel."

That spirit makes all the difference in the world in worship. It recognizes great distances between the soul with its sin and God in His holiness. The publican had the right view and spirit. He knew the way up was down.

HOW TO SEE THE BEAUTY IN CHRIST

There is a bust of our Lord in a chapel on the Continent, before which a stool is placed that the beholder may

kneel and look. To the one who is standing up, the bust has no beauty. It is essential to kneel in order to see the glory and beauty of the countenance. So, as long as we stand in self-satisfaction, we see no beauty in Christ, but the moment there is humbling of soul before God on account of sin, then we behold a worth of excellence we did not see before in Christ.

The publican put the right subject matter in his prayer. He was as orthodox as the Bible on the sin question. As long as a man is sound on the sin question and sees it as a spiritual malady, he will always be sound on the salvation question.

The Pharisee was corrupt on the sin question, hence we hear no cry for mercy, forgiveness and cleansing from sins of omission and commission. The Pharisee regarded sin as a social and mental phenomena largely, and not as a spiritual malady that needed Divine mercy and grace to deal with it.

The emotional element of sorrow, penitence and contrition saturates the prayer of the publican. He felt deeply his need of mercy. He was a sinner. Only God could reach his case. This man did not have "dry-eyed" religion.

ACCEPTABLE WORSHIP

John Bunyan, in his *Gallery of Puritan Saints*, gives us an insight into the character of the thought I have here in mind and also the thought of the Scriptures. You remember the Holy War. Mr. "Wet Eyes" is the strong character. He is introduced to us as "A poor man and a man of a broken spirit and yet one that could speak well to a petition." Then Mr. "Wet Eyes" fell on his face to the ground and made his apology for coming into the presence

of his Lord. "My name has been given me because Mr. 'Repentance' is my father, but good men sometimes have bad children.

"My mother also called me this name from my cradle. But for my part I have stains in my best prayers and sins at the bottom of my best prayers but I implore thee (all this time Mr. 'Wet Eyes' is weeping) that thou wouldst not remember against me my former transgressions nor take offense at the present unqualifiedness of thy servant, but wouldst mercifully pass by all my sins and wouldst magnify all thy saving grace toward me." And so, at the king's bidding, Mr. "Wet Eyes" rose up from his knees, and stood trembling before his sovereign.

It is not contended that tears are essential in acceptable worship. Tears are the expression of strong emotions with many. They are the natural relief of souls greatly exercised. It is the idea or fact back of the word, "tears" that we would press home. Acceptable worship proceeds from a broken-up, contrite spirit, for God is a seeker of that kind of worshippers. Do we not need at times the experience that Bishop Andrews cries out for, in anguish of soul.

BISHOP ANDREW'S PRAYER

Go with me down the hallway of the residence of Bishop Andrews when he is talking with God and hear his petition. "I need more grief. I plainly need it. I can sin much, but I cannot repent much. Woe is me for I am dried up in my soul like a potsherd. O Lord, increase my tears. Supply that which I have not. Give me a molten heart; give me a fountain of tears. Give me what Thou gavest to David and to Jeremiah and to Peter and to Magdalene. Give me in my measure some of the tears of

Christ Himself which He shed so much for me in the days of His flesh."

When we can pray in this spirit refreshment surely follows. In the prayer of the publican there was, certainly the movement of the spirit, of such quality and measure as to gain audience with God. He came burdened. He prayed out of his deep sense of need. Humility, sorrow and agony are all present in his worship.

VI. LEAVING THE TEMPLE

These men came into the temple on a common ground, to pray. The Pharisee pointed out in his prayer the great distance between himself and the publican.

They are leaving the temple now. Jesus points out the difference between them after worship. The scorner: the one who looked down on others (for that is the meaning of the word "despised") goes away without the touch of God upon his spirit. The scorned went away with a new spirit. A transaction had taken place between his soul and God.

He went away justified. The acid test of worship and prayer reversed their positions. The first becomes last and the last becomes first. The scorned reaches the heart of God and finds mercy and forgiveness. The scorner goes his way, having perfunctorily prayed with himself and left the temple with a dry, unsympathetic, unfeeling, unblessed soul.

The sin of many believers is that of Phariseeism. It is necessary to be constantly on guard against this most reprehensible sin. It were far better to be social and moral publicans than religious Pharisees, for they do have audience and blessing from God, whereas He has a deaf ear for Pharisees.

THE POWER THAT CHANGES SCARLET TO WHITE

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands:

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”—*Rev. 5:9-13*.

IT IS my purpose to present to you the method whereby scarlet is changed to white in the spiritual order. We know this is done daily in the natural order by chemical processes.

Chemistry is constantly working miracles. Each new day presents some new and startling discovery in the natural order. We stand amazed before this branch of science as it reveals new and unheard-of powers and results.

LESSONS FROM THE PAPER MILLS

It was my privilege recently to conduct some meetings in Wisconsin. In the city where the meetings were being held two paper mills were located. One mill used wood pulp in the composition and manufacture of newspaper stock. The other mill used rags in the production of linen paper.

Both processes were extremely interesting. The most interesting of the two, however, was the rag method in producing clean, white paper. We observed huge piles of rags of every quality, condition and color as they were poured into vats containing water and chemicals.

We followed this process on through the mill. It was observed that the rags moving from one vat to another, gradually disintegrated until each vat became filled with a milky substance. This substance was poured upon electrically-heated rollers, drying out the fluid and converting it into white paper.

The processes by which the paper was bleached began at this point, and continued through various stages until the product reached the upper end of the plant. There an employee handed me a box of beautiful writing paper. These filthy rags, gathered up in the various cities, many of them scarlet in color, were made white and fit for service.

In the spiritual order, similar results are obtained by the exercise of faith in the Divine remedy for sin. The Bible is a miraculous book. It reveals a religion of the supernatural. The Divine method of cleansing scarlet and sin-blackened lives, is through blood. The blood is that of the Only Begotten Son of God, shed on Calvary.

I. REDEMPTION IN REVELATION

The usual method of study in any realm is to begin at the source and trace development of a fact to its completion. I am deliberately inverting the order in our study of the method in cleansing in the spiritual order.

Instead of beginning the study of the Atonement in Genesis, we begin in Revelation and work backward in our thought. The Book of Revelation is a revelation. The word itself comes from the Greek, "Apokalupsis," which means to "unveil," "uncover," or "make plain."

We are presented in chapter 1, with the militant, glorified Son of God in His holiness, majesty, authority and personal appearance in heaven. He holds the keys of death and hell in His hands.

Chapters 2 and 3 unveil the glorified Saviour walking among His churches, commending and condemning wherever the conditions warrant.

Chapter 4 unveils the throne of God, with the four and twenty elders seated around about the throne. These elders wore crowns of gold. Lightnings, thunderings and voices proceed from the throne.

A sea of glass like unto crystal surrounds the throne. Four beasts were standing and singing, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." These beasts glorified Him that sat upon the throne.

The twenty-four elders cast their crowns down before the throne, and sung a song of glory, honor and power unto Him who liveth forever and ever.

In Chapter 5, a sealed book is presented by Him who sat on the throne. The book was sealed with seven strong seals. An angel announces, in a loud voice, the call for

someone who is worthy to step forth and loose the seals.

A period of silence follows, in which heaven, earth and hell were given the opportunity to present a person worthy. Each failed. No man was found worthy even to look on the book. This produced anguish and tears on the part of John.

One of the elders called to John to cease weeping, and announced that the Lion of the tribe of Judah, the Root of David, had prevailed, and would loose the seven seals.

Immediately, from out of the midst of the throne, came the Lion, but not in the form of a lion. He came as a Lamb which had been slain. He took the book out of the right hand of God. The four and twenty elders, with their harps, broke forth into a song revolving around the worthiness, majesty and power of Jesus Christ.

The book is opened. It reveals the past, the present and the future. The secret of the ages is out at last. Earth, heaven and hell are permitted to know this secret. It is, that by blood, God has reconciled the world unto Himself, through the death of His Only Begotten Son.

The world was made by Him, through Him and for Him, and there was not anything made without Him. He was in the beginning. He was the Word. That Word was with God, and that Word was God. In Him was the life and the light of men.

The elders who had sung with the beasts previously about the majesty, holiness and power of God, immediately introduce subject matter into their singing never before heard in heaven. They sang a new song.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood

out of every kindred, and tongue, and people, and nation."
—*Rev. 5:9.*

Since that hour, the music of heaven has centered around the cleansing and redeeming power of the blood of Christ. All heaven recognized at this moment that redemption was through and by the blood of the Lamb, apart from all work and self-effort in salvation. It is the doctrine of grace, set to music, and sung by the redeemed and the angelic hosts of heaven.

The battleground of Satan has been staged on the field of Genesis and Revelation. If he, by so-called scientific reasoning, can nullify the revelation that we have in these two books, everything lying in between falls flat.

The Book of Revelation unveils to us heaven's acceptance of, and praise for, the power of the shed blood of the Son of God. The book sets its seal of authority upon the teaching of the Epistles and the Gospels concerning the validity of the blood. Heaven endorsed Genesis and Revelation.

II. REDEMPTION

There are several great words enshrining the power and value of the blood, around which the music of the angelic hosts gathers. The first word is that of "Redemption."

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—*1 Peter 1:18, 19.*

The word "redemption" is a commercial term. It is found in common use in pawn shops. Articles of value are placed for a loan. A time limit on the loan is agreed

upon. The failure of the borrower to reimburse, with interest, the pawn shop, automatically releases the article to the public. Any person putting up the amount required, is able to buy out of pawn, the article. This is redemption.

Paul says, *Titus 3:3*: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." We were in the pawn shop of Satan. By disobedience, we were enslaved and spiritually under his authority. He held a valid claim against us. We were in spiritual bankruptcy, and unable to redeem ourselves.

THE SOUTHERN SLAVE GIRL

Years ago, in a Southern state, a slave auction was held. Upon the block stood a young woman, a creole mulatto, with yellow hair and blue eyes, and only upon the finger nails, and at the roots of the hair was there a slight tinge of color to show that generations back an African had been among her ancestors.

She stood there to be sold as a slave, and bids came from all over the crowd. Every bid made by those near the auction block was answered and raised by some one further back, and at last, to the distant bidder the girl was sold. The throng opened to give the man access to his purchase. As the girl looked at her new master she felt that he was no ordinary person. Benign was the face and gentle was the eye of the man who drew near to her.

As he came to the block, he stood by the girl a moment, then put his hand in his coat pocket, drew out a paper, and handing it to her, said: "My girl, you are free;

there are your manumission papers." He turned to leave her, but on the instant she leaped from the block, dropped at his feet, clasped his knees with her arms, and with tears streaming down her face, said, "Oh, sir, do not leave me: I do not know who you are, but take me with you. You have redeemed me, and I will serve you faithfully all my life."

Fallen man was on the auction block, with no one to redeem him until Jesus clothed Himself with flesh and tabernacled among us. Sinless and undefiled, He met every demand of the law, of conscience, and of Sinai, paying the full price for our redemption.

III. REMISSION

"For this is my blood of the new testament, which is shed for many for the remission of sins."—*Matt. 26:28*.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission."—*Heb. 9:22*.

The remission of sin expresses the heart of God in an effort to redeem. Sentence had been passed and man stood unable to remit his own sins. The blood, as a shadow and type, was sprinkled upon the tabernacle, the vessels, the Book and the congregation, annually. This action enabled God to remit sin.

Divine justice was satisfied and Divine mercy extended through the types. Jesus, in His death on Calvary, made possible the remission of sin and the extension of mercy. Holiness was left unsullied in its perfection, while mercy and love provided the demands of justice. This is the heart of the Gospel.

THE WAITING MOTHER

The daughter of a poor widow had left her mother's cottage. Led astray by others, she had forsaken the Guide of her youth and forgotten the covenant of her God. Fervent, believing prayer was the mother's only resource, nor was it in vain.

Touched by a sense of sin, and anxious to regain the peace she had lost, late one night the daughter returned home. It was midnight, and she was surprised to find the door unlatched. But she was told in the fullness of a mother's heart, "Never, my child, by night, nor by day, has that door been fastened since you left. I believed you would come back some day, and I was unwilling to keep you waiting for a single moment."

God stands ready to forgive. He never has to get ready. He is always ready. Never has a moment passed since man violated His will, that God has not been ready to forgive and extend abundant mercy.

"But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not."

IV. JUSTIFICATION

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—*Rom. 5:8, 9.*

Webster defines "justification"—"To be free from blame. To prove to be innocent." This, humanity can never do. The facts, physiological, psychological and spiritual, all convict man of guilt.

The Divine method of placing one in the position of the guiltless, is to stand judicially in another one, even Christ Jesus, who is the Justifier.

Rom. 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus."

This justification is a crisis, leading to a process. The act of faith in Jesus, the Justifier, places one forever in the position as though he had never sinned. His position is perfect, because it is in the Perfect One. From that moment onward God deals with the justified on the basis of justice and mercy that is provided in the Justifier.

WHAT THE LITTLE GIRL DEPENDED ON

A little girl of twelve being asked by her mother if she were afraid to die, replied, "No, mother."

"On what are you depending?" her mother said.

"On the justice of God," said the little girl.

Her mother was surprised, and said, "You mean the mercy of God, don't you, dear?"

"No, mother," said the daughter, "I mean the justice of God. You know, mother, all my sins were laid on Jesus, and He bore my punishment. God in His justice will not punish me too."

Our condition will always be imperfect. We are, however, called upon to grow in grace experimentally, since we occupy such a lofty place, positionally.

V. CLEANSING

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—*1 John 1:7.*

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—*Heb. 9:13, 14.*

Fire is very often a cleansing power. The jeweler is often called upon to refashion some old vessel of gold or silver. The article is placed in a pot over an alcohol flame and allowed to remain for hours. The boiling process cleanses. Corrosion, dust and baser metals come to the surface and are dipped off.

Blood cleanses. Bleached granulated sugar is sent through a blood process. This blood from animals bleaches sugar, next to snow in its whiteness. These facts can be verified in the material realm.

We are cleansed by blood in the spiritual realm. The process is that of repentance and faith. This process, though unseen by the natural eye, washes the pages of our lives clean.

JOHN MAYNARD'S COPYBOOK

John Maynard was a student in an old-time country school. Most of the year he drifted carelessly along, but in midwinter some kind words from his teacher roused him to take a new start, and he became distinctly a different boy, and made up for the earlier faults. At the closing examination he passed well, to the great delight of his father and mother, who were present.

But the copybooks used through the year were all laid on a table for the visitors to look at: and John remembered that his copybook, fair enough in its latter pages, had been a dreary mass of blots and bad work before. He watched his mother looking over those books, and his

heart was sick. But she seemed, to his surprise, quite pleased with what she saw, and called his father to look with her; and afterward John found out that his kind teacher had thoughtfully torn out all those bad, blotted leaves, and made his copybook begin where he started to do better.

To all who would forsake sin God offers a new chance, and promises to blot out all old sin and make the record begin with the new start.

VI. PEACE

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—*Rom. 5:1.*

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—*Col. 1:20.*

These passages forever settle the question of good works, merit and self-righteousness as a basis for salvation. The peace of God can be realized only on the basis of grace, apart from all human merit.

We do not strive to make peace. On the contrary, we are called upon to accept on the basis of a gift, a peace that has already been made. Nothing can be added thereto. Nothing need be added. This peace was made nearly two thousand years ago.

The only enmity existing now in the moral order is on the manward side. God has become reconciled in the death of His Son. There is absolute harmony in heaven because of the shed blood. There will be harmony in the individual in the present moral order, the moment the sinner exercises faith in the shed blood.

This at once brings the individual into at-one-ment

with God. Through the Atonement hostility ceases and communion sets up.

ENEMIES IN WAR CLASPING HANDS

One of the incidents of war recorded in the papers was that of the mutual helpfulness of two wounded soldiers. One was a German and one a Frenchman. As they lay near each other on the field of carnage, the Frenchman gave his enemy a drink to cool his fevered tongue. Then they clasped hands and the dying German said: "There will be no war on the other side!"

There will be no war on the other side. There will be no war among men, and no war in the individual soul of man when we truly accept Christ, who is the Prince of Peace.

VII. ACCESS

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—*Rom. 5:2*.

"But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Jesus."—*Eph. 2:13*.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—*Heb. 10:19-22*.

Holiness stood between fallen man and fellowship with God. Man was in death. God was life. There could be no fellowship between the two. Jesus was that eternal life who came and went through the pangs of death in order to open up the new and living way.

When He exclaimed on the cross, "It is finished," and gave up His spirit, convulsions took place in nature. Earthquakes and open graves, with the dead brought back to life, characterized that transaction in the moral and spiritual order.

This convulsion extended to the temple. The veil was torn apart from top to bottom. This was symbolic of the veil between God and man that had kept fallen man from having access unto the Father.

THE RENT VEIL IN THE TEMPLE

Mr. Walter Scott was once speaking about the veil of the temple being rent in twain from the top to the bottom, when a man at the back stood up and asked, "How big was that hole?" "It was big enough to let any sinner pass through," immediately replied Mr. Scott. Thank God, it's true: "the new and living way" is free to all sinners.

VIII. THE BLOOD ACCOMPLISHES THREE THINGS

1. *It Satisfies God.*

"Who was delivered for our offenses, and was raised again for our justification."—*Rom. 4:25*.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—*Heb. 1:3*.

Men refuse to rest where God rests. When the atonement had been made, God was satisfied. Nothing needed to be added to the demands of holiness. Divine justice was completely satisfied and Divine mercy could be poured forth.

Men are constantly seeking to add merit to the completed work of Christ in the matter of their own salvation. They are not satisfied to let it rest where God rests.

"POWER IN THE BLOOD"

It is known in chemistry that scarlet and crimson colors are ineradicable. They never wear out or fade away; but, with Christ's blood, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In science, blood is a bleacher; in medicine, by the transfusion of blood, a dying person recovers his life, for there is life in the blood. Therefore, it is not strange that, in the higher realm, the sin-sick soul partakes of the Divine nature through the blood of Jesus, so that he exclaims, "I live, yet not I, but Christ liveth in me."

2. *It Saves Sinners.*

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.—*Eph. 2:8.*

Acceptance of the doctrine of grace brings to the soul the most satisfying sense of relief possible to know. It liberates the soul from anxiety, fear and feverish effort. The Book of Romans is the most extended statement on the doctrine of grace to be found in all the Bible. It reveals its source, method and practical work in the soul of the regenerated.

The Book of Revelation unveils this doctrine in its consummation and perfection. Truly the song so often sung in the worship of a generation ago, "Amazing Grace, how sweet the sound, that saves a wretch like me," expresses the heart of this glorious Gospel of grace. It saves sinners.

3. *It Silences Satan.*

"Who shall lay anything to the charge of God's elect? It is God that justifieth."—*Rom. 8:33.*

Satan is standing daily before the throne to accuse the brethren. His accusations fall flat because the redeemed ones stand in the Perfect One. We conquer because we are in the Conqueror of death and hell. We are safe because the Cross standeth fast.

The great Napoleon, after conquering almost the whole of Europe, put his finger on the map, indicating the British Isles and remarked: "Were it not for that red spot I would conquer the world." So we may say, Were it not for that red spot called Calvary, sin and Satan would soon conquer all. But the "Cross, it standeth fast. Hallelujah!"

Jesus said before leaving the earth, "Satan cometh and hath nothing in me." He cannot accuse the Son of God of failure at any point. Jesus was the complete victor.

He made perfect atonement through a perfect body, and offers a perfect pardon, which, if accepted, will be eternal in endurance. The accused one can rest peacefully on the pardon.

In the reign of Charles I a prisoner was brought to trial and the jury found him guilty. Throughout the proceedings the condemned man remained calm and unconcerned, and even when the sentence was passed he said nothing. Then, producing a paper from his pocket, he handed it to the judge. It was the king's full pardon which a messenger had brought in time to set him free. With that in his pocket he feared nothing. So in the day of judgment, if we have Christ's free pardon for sin we shall not be afraid of anything.

GREAT SALVATION

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—*Heb. 2:3.*

THE theme of the Epistle to the Hebrews is the superiority of Christianity over Judaism. The burden of the epistle is to set forth the fact of salvation by *grace* as against salvation by *law* and good works as proclaimed by the Hebrews.

The key word to the epistle is *superiority*. The inspired author unfolds from chapter one to chapter thirteen, the superiority of Jesus. He shows that while God has at sundry times and in many places, spoken the authoritative word to the age through the prophets; He has now in Jesus spoken His final word.

He sets up these facts in 1:2—"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

1. Jesus is His Son.
2. Jesus has been appointed heir of all things.
3. Jesus is the one by whom the ages are fashioned. Every age is fashioned with a view to the glorification of His Son. The world was made by Him and for Him.

The author then declares that Jesus was the forth-shining of God's glory, the very expression of His being. Jesus is the expression of God, the complete and final revelation. Jesus was God. The power and authority of Jesus was so absolute that all things, natural and supernatural, were upheld and ordered by His word.

The Priesthood and Saviourhood of Jesus was established by His death. In the capacity of Mediator and Redeemer He met every demand of holiness and justice. The proof of this lies in the fact that Jesus sat down at the right hand of the Majesty on high. No other person in history had been accorded this position. Enoch, Moses and Elijah had gone to heaven, but had not qualified for this seat of authority.

The superiority of Jesus over angels is declared. The most exalted angel in glory was inferior to His Son. Jesus was given a name far above the chief archangel. God at no time designated an angel as His Son. No angel was ever promised authority over man.

Jesus was superior to nature. The earth was made for Him. The heavens were made for His Son. Everything on earth and in heaven was created by Him and for Him. Jesus is the center of worship upon the part of the celestial beings. All of nature joins with the heavenly host in ascribing unto Him praise and honor. Nature is transitory. It is fleeting. He abides forever.

This one who is exalted above angels, came down into this world to become the plan of salvation. This salvation is spoken of as "so great salvation." In the frequent use of words we vitiate and weaken the meaning. There are certain words that have great weight, and far reaching significance if used in their original meaning. We cheapen great words by employing them to express any fact outside of the ordinary. This word "great," is one of those words. The original intent in this word is to say that the plan of salvation as wrought out by Jesus stands alone. It is so complete in its efficacy, so rich in its content, that it is "great." Peril is attached to failure to accept this "great" salvation.

I. GREAT SAVIOUR

This salvation is great because it discloses a great saviour. The six ethnic religions of the world reveal elements of ethical and intellectual strength in their founders. These religions, however, do not claim that their founders are saviours. They limit their claims to that of a great teacher.

The success and perpetuity of pagan religions is not contingent upon the person, *per se*, who gave the teachings. It rather depends upon acceptance and obedience to the teachings of the pagan leaders. In the realm of knowledge these teachers have their limits. Their knowledge is finite. The element of the supernatural is lacking. Christianity is superior because it reveals a founder whose knowledge transcends the knowledge of all the teachers of history.

The reason for this is Jesus' own declaration concerning His teaching. He said in John 14:24—"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Jesus knew what is in man. The newest infant science, psychology, is endeavoring to find out what is in man. If this science ever reaches finality in its study it will find Jesus there waiting. He is in advance of all true science and exact knowledge.

The sense of failure is humanity-wide. All races, ancient and modern, admit the fact. Pagan religions provide a body of ethics for their followers, but nowhere do they offer a Saviour full of compassion.

Jesus taught and practiced compassion toward the multitude. The hardest things Jesus ever said were said to the Pharisees—the hard, cold, merciless, pro-

fessional religionists of the day. Again and again He upbraided and condemned them, because they had no sympathy and compassion for the weak, erring and blinded.

Their attitude toward the sinful and tragic lives about them was one of condemnation and separation. They were cold, critical and merciless. Jesus proclaimed and practiced compassion, forgiveness by association with those who had failed.

THE PARADOX OF GRACE

Dr. Whyte, of Edinburgh, had an interview with Dr. Carmen, of Edinburgh. Their church business concluded, Dr. Carmen looked at Dr. Whyte with earnest, inquisitive mien, saying: "Now, ha'e ye any word for an old sinner?"

"It took my breath away," says Dr. Whyte. "He was an old saint! But it is the paradox of grace that the greatest saints feel they are the greatest sinners. So I just rose up and held out my hand to him—a strong man's hand was his,—and I said to him,

"He delighted in mercy." I had nothing else to say, and escaped out of the room.

Next morning I got a letter from him. I have it in my desk. It read:

"Dear Friend, I will never doubt again that He has forgiven the sins of my youth. I was near the gates of hell, but that word of God comforted me, and I will never doubt Him again. I will never despair again. If the Devil casts my sin in my teeth, I will say, 'Yes, it is all true, and you cannot tell the half of it, but I have to do with One who delighteth in mercy.'"

"I can show you the paper," says Dr. Whyte, "it

sanctifies my desk. It may touch the tongue of some of my sons years hence to preach the same gospel the old father has tried to preach to you today."

That is the spirit of Christ. It marks the difference between Him and other founders of religions. He is great in mercy. The tenderest things Jesus ever said were spoken to those conscious of failure and sin. He never said a harsh word of condemnation to the weak. Forgiveness and good cheer always went forth from Him to those who had failed. He forgives sins. He removes all guilt.

THE LESSON OF THE SAND

A story is told of a woman who came to a minister, carrying in her hands a mass of wet sand.

"Do you see what this is, sir?"

"Yes, it is wet sand."

"But do you know what it means?"

"No, I cannot say that I do. What does it mean?"

"That is I," she answered, in great distress, "and the multitude of my sins which cannot be numbered."

The minister spoke calmly to her, and inquired where she had got the sand.

"Down on the beach."

"Go back there," he said, "and take a spade with you. Heap up a big mound of sand; pile it as high as you can. Then stand back on the shore and watch what happens to it when the tide comes in."

Of course when the tide flowed in it completely swept away the pile of sand. And so when God forgives sin, He takes it away as completely as the incoming tide carries away the heaped-up sand.

Jesus is a great Saviour because He possessed and exercised great power. His life and ministry was an unfolding of supernatural power never before witnessed: casting out demons, healing the sick, multiplying and changing elements in the natural order, raising the dead and breaking the bonds of the tomb by the spirit of holiness that dwelt in Himself.

He stands superior to all miracle workers of all the ages. The history of Christianity is one of miracles. They continue to occur. We live in the presence of them daily. Every regenerated soul is a miracle revealing the superiority of Christ.

An artist takes a piece of stone worth one hundred dollars and out of it carves a statue worth a thousand dollars—that is art. Jesus Christ takes a human life that is morally worthless, and out of it makes a priceless character, of surpassing beauty in its godliness—that is salvation.

II. GREAT SACRIFICE

The first sacrifice recorded was made in the Garden of Eden. The lamb was slain in order to provide a covering for man. The innocent lamb, with its shed blood prefigured and foreshadowed the Divine method in redemption.

The sacrifices made annually under the Jewish ritual likewise pointed the worshipper onward to the superior sacrifice, yet to be made. The substitutionary sacrifices of the heifer, lamb and goats were required annually for atonement, cleansing and forgiveness.

In the fullness of time Jesus came and made a self-offering for sin. Let us read from prophecy the Old Testament classic on the atonement. Isaiah 53:3-11—

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

"He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Jesus prophesied His death. There was in the mind of Jesus more than the thought of martyrdom. A spiritual significance was attached.

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes

and be killed, and be raised again the third day."—*Matt. 16:21.*

Jesus did not die an unwilling death. It was voluntary. He could have prevented it at any moment. The cost of such prevention would have been your ruin. He specifically declared that for this cause came He forth. The superiority of this salvation lies in the fact that it was not a martyrdom. Had it been a martyrdom it would have lost its moral quality.

This sacrifice is great because it is meritorious, from God's standpoint. No person in history had met the moral and spiritual test of qualifying as a Saviour. The moral and spiritual perfection of Jesus stands superior. Holiness could accept Jesus only as Mediator between God and man. History, experience and the revelation we have of Christ abundantly prove this fact of His superiority.

This sacrifice is great because of its vicarious quality. Suffering on behalf of others is the common experience of all. Usually this suffering is experienced because of relationship. Jesus died for His enemies.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—*Rom. 5:8.*

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—*Rom. 5:10.*

This death reconciles God unto the world. The demands of holiness were satisfied. The atonement was humanity-wide. God could meet in the cross all repenting souls and extend forgiveness to every one. The death of Jesus on the cross made possible for the first time, the use of the word "Whosoever."

A SAVIOUR FOR THE LOST

"I came not to call the righteous, but sinners."—*Mark 2:17.*

The brother of Whitefield, the great evangelist, was deeply despondent at times, and felt his utter worthlessness and helplessness. On such an occasion Lady Huntingdon availed herself of the opportunity to speak with him about his soul's salvation, and tried to induce him to come to Christ. To all her pleas he answered:

"Oh, it is of no use! I am lost! I am lost!"

"Thank God for that!" said she.

"Why?" asked the man in astonishment.

"Because," said Lady Huntingdon, "Christ came to save the lost, and if you are lost, He is just the one that can save you."

III. GREAT SINNERS

The salvation provided in Jesus is superior because it does not shun moral derelicts. All other religions pass by the weak and sinful. They make their appeal only to the morally fit and strong. Jesus did not come to call the righteous but sinners to repentance and salvation. The test of any religion is what it can do for weak, sinning, erring humanity.

Christ meets the need of the thief on the cross, the publican, the harlot, the murderer and the Pharisee. The atonement was sufficient to cover the sins of the greatest sinners and transform them into new creatures.

"I'VE BEEN REDEEMED"

Some time ago an evangelist traveling on the train was singing to himself the song, "I've Been Redeemed." A fellow passenger, hearing him, joined in the song. After singing, the evangelist put the question to the stranger, "Have you been redeemed?"

"Yes, praise the Lord!" was the answer.

"May I ask how long since?"

"About nineteen hundred years ago."

The reply was astonishing, and thoughts of insanity were astir in the mind of the evangelist.

"Nineteen hundred years ago?"

"Yes, sir; but I'm sorry to say it's not much more than a year that I've known it."

A lawyer once hunted the States for a man to whom there had been left a large fortune. He was found at last in California, an inmate of the poorhouse. If he had only known what was his, what a change it would have wrought for his good! Christ died for all men. How few know the fact compared to the number that are ignorant of it!

IV. GREAT FORGIVENESS

The sense of forgiveness never comes to the pagan worshipper. The sinner under the Mosaic law was required to come annually with a sin-offering. The priest entered the holiest of the holies and reappeared to pronounce forgiveness.

The superiority of forgiveness in this dispensation is that it is based upon a sacrifice made once for all. Forgiveness extended upon this basis does not need to be repeated annually. This forgiveness is rich in its extent. It is complete and final. (Psa. 103:3, 12; Eph. 1:7, Acts 13:38.)

God delights to forgive. It is the beginning of progress in the soul. Our interpretation of God is conditioned upon our sense of sin, and conscious forgiveness for sin. Jesus unsparingly condemned the Pharasaical interpretation of

God. They knew nothing of patience, tenderness, mercy and forgiveness.

THE GOSPEL A MESSAGE OF LOVE

A native priest came to Bishop Warren of India to ask what this gospel was that he was preaching. For answer the Bishop told him the story of Jesus' prayer, "Father, forgive them, they know not what they do." The priest listened with increasing perturbation, and at the end of the story sprang up, and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them that way. We have in all our religions no story of love like that."

Jesus taught that forgiveness was only limited by confession. Seventy times seven is God's arithmetic. It is complete forgiveness. The past failure, weakness and sins are blotted out.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."—*Isa. 44:22*.

V. PERIL OF NEGLECT

Neglect has been the deadliest sin in human experience. It is the kind of sin that can be committed without conscious effort. A million wrecks are strewn along the business highway because of neglect to change policies. Disaster marks the pathway of procrastination. Cemeteries are full of people who are there for no other reason, than neglect of proper care of their bodies.

Mental darkness is the result of neglect. Schools and colleges offer to all, mental expansion with increasing opportunity. Ignorance is no excuse today. The state school

system plus privately-owned colleges offer to all ambitious youths mental salvation. We are in the greatest day of education in the history of the world. It is a greater sin to be ignorant today than at any time in the history of man. The condemnation is greater because the opportunity is greater.

The salvation of the soul is presented by an evangelical ministry today as never before. We have a salvation superior to Judaism. We have opportunities greater than ever before. The condemnation is greater if we neglect. The sin of neglect keeps us in the darkness.

THE LIGHT WAS THERE

A gentleman was working by the light of a lantern, which went out. Things went wrong, and he could not find what he wanted. Then a boy came in. "Why don't you turn on the light?" he said; and sure enough the gentleman had forgotten all about the newly-installed electric light plant, and all that was necessary was to turn a button, and the room would be flooded with light. Many grope in darkness all their lives because they do not seek God and turn on the light.

Once a minister was talking with a dying man and was amazed to see how little he understood spiritual things. "How can it be," he asked, "that you know so little of the Gospel after all these years of listening to sermons?" "Nay, nay, sir," the sick man replied, "I have never heard you preach. As soon as you began I used to go over the business of the past week and plan the business of the next week. I settled difficult problems and I planned always to get rich, but I never heard a sermon." He was a trafficker in the temple.

The final tragedy of neglect is banishment from God. Jesus taught this over and over. He warned cities, towns and individuals everywhere, of the peril of neglect. He employed the terms, weeping, wailing and gnashing of teeth; where their worm dieth not and the fire is not quenched; to set forth the end of the unbelieving, impenitent who neglect the gift of God.

Two young soldiers were talking about the service of Christ. One of them said: "I can't tell you all that the Lord Jesus is to me. I do wish that you would enlist in His army." "I am thinking about it," answered his comrade, "but it means giving up several things; in fact, I am counting the cost." An officer passing at that moment heard the remark, and laying his hand on the shoulder of the speaker he said: "Young friend, you talk of counting the cost of following Christ; but have you ever counted the cost of not following Him?" For days that question rang in the ears of the young man, and he found no rest till he sought it at the feet of the Saviour of sinners, whose faithful soldier and servant he has now been for twenty-seven years.

LOVE

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."
—1 John 3:1.

IT is my desire to think with you tonight on the seven-fold aspect of the love of God. His love is perfect, casting out fear. The numeral seven throughout the Bible stands for perfection.

The opening word of the text quoted is an arresting word, "Behold!" It means to stop and consider. It implies the idea of inspection. It suggests examination. The tragedy of the world tonight is that it is hurrying on in its blindness, stupidity and spiritual death because it has not paused to consider the love of God.

The word "behold" does not mean to give a passing glance, but on the contrary it means to closely inspect. You saw an automobile pass down the street today. You use the customary language when you say that you beheld the car. When you actually do what the word "behold" in this text suggests you not only walk around the car and look it over but you get inside of it and examine its various furnishings. You likewise get under the car and peer at the mechanism from underneath. You lift up the hood and examine all the parts of the engine.

Literally this word "behold" means to look intently into, to gaze at. The gazing process will transform your thinking and deepen your attitude of loyalty.

THE GREAT STONE FACE

In the summers of 1924-25 I visited the White Moun-

tains of New Hampshire and stood for a long time looking into the stone face known as the "Old Man of the Mountains," and made famous in literature by Hawthorne's story, *The Great Stone Face*, of the visage of the man being transformed by gazing continually upon the profile of the stone face.

I. CONVICTING LOVE

Jesus was the complete expression of God's love both in its purity and passion. Wherever He went people coming in contact with Him were conscious of the great distance between their character and His. His presence convicted people of sin and their ungodlikeness in character and spirit. Men cried out in His presence to be delivered from contact with Him.

The man in the tombs cried in agony and prayed to Jesus: "I adjure thee by God, torment me not." The Samaritan woman, conscious of her inner need of the well of water that would cleanse, refresh and satisfy her thirsty soul cried, "Sir, give me this water, that I thirst not, neither come hither to draw."—*John 4:15*.

The sinful, in the presence of Christ, were brought within the circle of the white light of God's holiness and love. The cry of pain-smitten consciences and yearning aspirations is heard all along the trails that Jesus walked over in the Judean hills. Jesus said, "If I had not come, they had not known sin."

THE STORY OF NELLIE CONROY

Charles N. Crittenden was walking down a side street in New York on one occasion and heard the growls and oaths of drunken men and the scream of a woman from an underground saloon. He walked down the stairway and

beheld a girl piled up in the corner, crouching in fear of the ruffians who had beaten her unmercifully.

He said: "Girl, would you like to have a home that would help you to a different life, a home that will help you find God?"

She replied, "Yes, but who would take that much interest in me."

Mr. Crittenden said, "Come with me, I will give you a chance provided my wife agrees."

Mr. Crittenden had only recently buried his only child Florence. His heart was both tender and empty, as was that of his wife. He carried her out to his home and upon opening the door was greeted by his heartbroken wife. He told her what had transpired between himself and the girl and then said, "It is entirely with you as to whether we take her into our home or not."

Mrs. Crittenden put her arms about the waist of this broken butterfly of the slums and planted a kiss upon her brow, saying at the same time, "God bless you, we will do our best to help you."

They all knelt in the hallway in a prayer-meeting and Nellie Conroy came up off of her knees a completely changed girl. She stood up in Cooper Union, New York, a few days before her death and addressed thousands of men.

She said, "Men, I am what I am today because of the love of God that reached down into a dive through the heart and brain of Mr. Crittenden and showed me the way out of my degradation and ruin and offered me the shelter and protection of a father's heart. As you see, I am not long for this world, but I testify today to the love of God that has prepared me for the next world."

II. CONSTRAINING LOVE

"For the love of Christ constraineth us."—2 Cor. 5:14.

Behind this word "constraineth" is the figure of a policeman laying his hand upon the arm of someone, and saying, "Consider yourself under arrest." The Apostle Paul understood the meaning of this word. He was on his way to Damascus with legal authority to execute all who named the name of Jesus.

He was stricken down on the way. He asked for guidance. He was told where to go and to whom to apply. He remained in the house of Ananias for some time. Finally the scales fell from his eyes and he went out a blazing, burning and shining light to the Gentiles. He was constrained by the love of Christ to bear testimony, undergo privation, hardship, persecution and finally death.

Love will produce revolutions. It will make strong men out of cowards. It will make heroes out of nobodies. It will constrain men to leave a life of unbelief, selfishness, bigotry and antagonism to God and make of them burning evangelists of the grace of God.

III. COMPASSIONATE LOVE

Jesus was moved with compassion when He saw the multitudes shepherdless. They had been subjected to harsh and cruel treatment by the professional religionists of their day. Religion was mechanical. Ritualism had resulted in the driest formalism. There was the lack of passion and compassion in the hearts of the rabbis.

Through ignorance, blindness, stupidity and sin the multitude had been beaten by their enemy the devil. The mass were being driven on by the master mind of Satan.

Hatreds, prejudices, anarchy, and the dreaded malady of inertia and fatalism had gripped the hearts of the multitude.

They were between the lower millstone of Satan's designs and the upper millstone of an exacting, Pharasaical ecclesiasticism that was heartless, rigid and relentless in its demands and judgments.

Jesus, in the midst of this scene, saw the multitude groping in blindness for comfort and cheer and in need of light and life. His heart went out to them in great pity.

They used a blunt instrument in Palestine for beating out the wheat and barley. It was called a flail. The wheat and barley was for the most part crushed and broken when threshed.

This was identical with the condition of spirit of the great unshepherded multitude. Jesus had no patience with the religious "high-brows" of His day. The ritualists and formalists were severely arraigned.

He ever had a warm and tender heart of compassion for the neglected, the outcast, the forlorn, the hopeless, the blind and those who had lost their way. He sustains the same attitude tonight as He did when here upon earth.

IV. CONFORMING LOVE

"That I may know him, and the power of his resurrection, . . . being made conformable unto his death."—*Phil. 3:10.*

Paul had been stating the fact that he had counted all things once prized highly by him as loss for one thing; namely, "The excellency of the knowledge of Christ Jesus my Lord."

He had suffered the loss of all things and counted

them but refuse that he might be in Christ and realize the power of His resurrection by being made conformable unto His death.

Automobiles are made each year in a particular model and with distinct advantages over the models of previous years. Every piece of machinery, and every part made is an element with just one purpose during that entire year: namely conforming in every way to the particular model set up.

It is impossible to conform people to the Christ-life by externalities such as obedience to ordinances, the strict adherence to a body of ethical principles or self-effort in character building.

It does not work that way. It works from within. The method of Christ is to begin at the center and work out to the circumference. As the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, we are empowered to conform our lives to the Christ-life. It works from within and is silent for the most part in its operation.

How often you have seen two persons who have lived together for a long time not only grow like each other in spirit but actually begin to favor each other in many respects. The love of God operating in our hearts has the same power not only to transform the spirit but to reflect a divinity in the life in its acts and expressions.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—*Romans 12:1, 2.*

V. COMFORTING LOVE

The goodbye words of a friend linger with us the longest. We cherish the words and ponder the meanings. They tie us to reality. They sustain a vital connection between our affections and memory. We like to repeat those words to those in the inner circle of our friendships.

Jesus held a goodbye conference with His disciples. He unfolded to them the fact of His going. They were depressed. Their sadness was overwhelming. The hopes of three years growth and expansion were now suddenly dashed to the ground. The future was black and impenetrable.

Jesus comforted them, and His words have penetrated the darkness and gloom of the death chamber of millions in anguish and grief and have brought light and comfort. *John 14:1-3*: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

The love of God reaches all of those stained by sin. It forgives and washes away all guilt. It energizes and empowers the life. It also comforts the broken-hearted, the desolate, the isolated ones, the bereaved. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

VI. CONSCIOUS LOVE

The love of God is not abstract. It is not impersonal. It is concrete. It is personal. It is consciously realized.

It is the vital breath of the regenerated. It is the norm and atmosphere of the believer's life. *1 John 4: 7*: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." This love is valueless unless appropriated. Just as this world is at times flooded with uncounted rays of light, so is the love of God. The sun, shining in its strength, is waiting for science to adjust itself and organize channels through which billions of horse-power may be transmitted into industrial activity. So God waits for humanity to adjust itself and draw upon the wonderful storehouse of grace.

General Booth sent a letter to a friendless man. He enclosed a bill to be expended for the necessities of life. The man prized the letter and the bill to such an extent that he had them both framed and hung on the wall. The intention of the General was that he should expend the money and thereby increase his own happiness by appeasing his hunger.

God has been sending humanity messages of love throughout history. He enclosed Himself in the form of a man and appeared here on the earth in the person of His Son Jesus Christ. Many have done mentally what the poor man did physically when he framed the letter and the bill of money. They have put Christ in a theological framework to admire as an ethical ideal but they have not by faith appropriated Him as Saviour and Lord. Therefore, they have not drawn upon the storehouse of grace. They are devoid of a conscious love of God in their hearts.

VII. CONFIDING LOVE

There are many people whom you esteem highly and

in whose integrity you have the utmost confidence. If occasion required, you would be willing to trust much information of a private nature in their keeping.

There are some things, however, that are of such a private nature that perhaps there is only one person in the universe in whom you would dare confide. Perhaps there is not even one. This reticence may be due to broken confidence which is the result of a betrayal of a sacred trust that you imposed in them and now you are either cynical or you find yourself unwilling to unburden the deepest facts of your experience and impulses to another.

There is One who understands and sympathizes. His understanding transcends human thought. His sympathy and love are beyond the bounds of a mother's love. His compassion, mercy and grace are ever ready to be extended to you. You are bidden to confide in a love that is devoid of moods and tenses. It is the same yesterday, today and forever.

GEORGE MATHESON'S EXPERIENCE

George Matheson, a Scotch preacher of world fame, upon the eve of his graduation, was informed by his oculist that he would be blind within two years.

The young preacher was engaged to a beautiful girl. He went to unbosom this shocking information to her. As they sat in the parlor he rehearsed the whole story of failing eyesight, and said, "I have no right to bind you to the agreement to be my wife under the new and changed conditions. I love you and will throughout life. I leave you free to make your choice."

They sat in silence for a long while with their hands clasped. After a while she cut the Gordian knot that bound their hearts together and withdrew her hand from

his. He left the presence of his sweetheart. Returning to his room, heartbroken and dejected, he sat down and wrote the beautiful lines that we value in our American hymnology—

O love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Cross that liftest up my head,
I dare not ask to fly from Thee:
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

Countless thousands through history who have experienced a shock like unto the Scotch preacher have become murderers, murderesses, or suicides, because in the great testing hour of life they were strangers to the love that kept the will true, the mind poised and the heart confiding. It is dangerous to try to travel through life without this intimate relationship with an unselfish, unchanging and confiding love.

HOW HENRY W. GRADY RENEWED HIS STRENGTH

Henry W. Grady, born and reared in Georgia, went to New York when quite a young man to launch his career in the printing business. Some time after securing a position he observed a hearse backed up to the door of the house next to his boarding place. He asked the landlady if she knew about the death next door.

She replied that something was said about it by one of the boarders. He asked her if she had called upon the party during the illness. She replied in the negative. He then asked her if she had gone over to sit up with

the corpse during the night. She replied in the negative. He then asked her if she was going to the funeral. She said, "Why no, we haven't time in New York to visit sick people, sit up with them after they die, or go to the funeral, unless it be a relative."

Mr. Grady then asked her what his board bill was. Upon being told he ran his hand down in his pocket and drew out a sufficient amount to meet the obligation, stating that he was leaving. She asked him if he were dissatisfied with his room or the table fare. He replied, "No, I am going back South where the people have heart and religion enough to visit the sick, sit up with the dead, attend the funerals of neighbors and friends, and shed a sympathizing tear with those in grief."

Mr. Grady returned to Atlanta and secured a position on the *Atlanta Constitution*. By sheer brilliance, ideals and determination he forged his way up to the editorial chair of that great Southern daily. He had associated with him Joel Chandler Harris of "Uncle Remus" fame, Sarg Plunkett, Bill Arp, Bill Nye, Sam P. Jones and Frank L. Stanton.

Mr. Grady waged a fight for a pure ballot in politics, an adequate public school system and fair treatment for all races. These battles were at times hot and furious. He was pitted against ignorance, greed, selfishness, intolerance and the machinations of a political ring.

During all of these fights for a greater state he began to drift in his personal life away from ideals of a spiritual kind formed earlier in life. One day he passed out of the office with a statement that he would be out of the city for a day or two.

He went down to Athens, Ga., and boarded a little train that stopped near the old homestead. He alighted

from the train and went over the hill and saw his mother standing in the doorway. She was surprised at his coming. She greeted him as only a mother can greet a boy who comes home to visit her. He said, as he took his mother in his arms:

"I have come home to backslide into boyhood tonight. I want you to cook for me the same simple meal that you used to put before me as a boy. After supper I want you to sing me the old plantation melodies and the lullabies that I heard when but a child. When bedtime arrives I want you to put me to bed in the attic room and then pray for me and kiss me good night as in the long ago."

She carried out his request in every detail. After a goodnight kiss and a prayer by his bedside she retired to her own room. The following morning he arose and ate breakfast.

After breakfast he said to his mother: "I must be returning to the city this morning."

She said, "So soon, Henry? I thought you could spend the rest of the week with me."

He replied. "Mother, I have accomplished that which I came for. I have been made all over again. I have been refreshed and strengthened to go out and fight the battles for a better citizenship. I must be returning to the city. I just wanted to confide in you. There was no one else in the world I could talk to like I could to you. I am ready for the battle-line again."

He returned to the city to take up the challenge ignorance and greed had laid down, and fought valiantly. He had someone to confide in and to derive new strength from. Nothing so blesses our lives at times as to feel that we are welcome in the presence of God, where we may unburden ourselves in the deepest, sweetest and most intimate confidences. We are bidden to do this. Love is waiting upon you.

WALKING WITH GOD

“And Enoch walked with God: and he was not; for God took him.”—*Genesis 5:24.*

ENOCH was a rare soul. He understood practicing the presence of God. He lived in the present tense. God was in his life seven days in the week.

There are three groups in every congregation—those who live in the past, the present and the future tense. If some in this audience were to become confidential regarding spiritual experience, they would point back to a time when they realized the presence of God in a very definite way. Their present experience is very unsatisfactory.

There are those in the audience who have never walked with God, but planned to do so at some future date. The deepest purpose in their lives is to have an experimental knowledge of Him. They do not intend living out all of their lives leaving God out entirely. These live in the future tense. This is unsatisfactory.

Another group are living in the present tense. They have learned the Scriptural plan to let the dead past of yesterday with its failures bury its dead. Likewise they have dismissed anxiety about tomorrow. The Scriptural injunction is be anxious for nothing, but by prayer and supplication, make your requests known to God.

There are nine necessary things that characterize those who live in the present tense. Enoch experienced all of these in his walk with God. Every person here will have this privilege, if you are willing to meet the conditions underlying this supreme fellowship.

I. ENTIRE SELF-SURRENDER

The name Enoch is significant. It means "dedicated or yielded to God." Bible names, invariably, have a significance. In the present day names have no religious value, while the contrary is true of the patriarchs, prophets and apostles.

It was the custom in the beginning of Christianity to give to a man a new name, when his heart and life was changed. Jesus set the example. He met a man one day and said, "Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."

When it is understood that "Simon," meant shifting sand, vacillation of character, lack of ballast in the nature and character of the son of Jona; and "Cephas," means rock-like, immovable, and impregnable, the full force of the Gospel is seen and also the reason for the change in the name.

Jesus said to Simon, "Thou art . . . thou shalt be." Lying in between these two facts was the work of the Gospel, transforming his character. Jesus looked at Simon in the light of the possible, rather than in the light of the actual. He saw Simon through the eyes of love and in the finished state. He ever deals with us on the same principle. He makes of us, rock.

The surrendered life is the strong life. It carries singleness of purpose, force and depth that the nominal church member knows nothing about.

In a book on the life of the late Professor Huxley there occurs a quotation from the notes of the famous scientist concerning his personal relation to God. He

used his scientific method of research to convey the fact of his spiritual quests after God.

He said, "Science seems to me to teach in the highest and strongest manner the great law which is embodied in the Christian conception of entire surrender to the will of God. Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly, wherever, and to whatever abysses nature leads, or you will learn nothing. I have only begun to learn the contentment and peace of mind since I resolved at all risks to do this in my relationship to God."

Lord Alfred Tennyson well says:

"Our wills are ours, we know not why.

Our wills are ours, to make them thine."

This is the law of fellowship. It is involved in the crucial act of self-surrender. God gives His best when we give our best. We often limit God to give us the lesser when His desire is to give us the greater.

PERSHING'S TERSE ORDER

It was a dramatic moment in the history of the great World War, when General Pershing formally placed the American army under the command of General Foch, who had just been made Commander of the Allied Forces.

General Pershing, in epigrammatic language, terse and to the point, made the transfer in these words: "Infantry, Artillery, Aviation, Navy, and all that we have are yours. Dispose of them as you will."

That and that alone made possible the victory of the Allies. It was a surrender of authority that many questioned, and some rebelled at, but the pathway to success

lay in full surrender of the American forces to the leadership of the great French strategist, and commander.

II. UNBROKEN FELLOWSHIP

Enoch enjoyed unbroken fellowship with God. Adam communed with God in the cool of the day. Enoch communed throughout the whole day. This does not imply that he was engaged in formal prayer in the temple of worship, or that he was singing all the time.

He went about his daily toil with the full consciousness that he and God were as one in purpose. They were going in the same direction. The will of God was the aspiration of Enoch. He found his deepest satisfactions in the interpretation of and translation of that will into daily practice.

Many in their thinking departmentalize their lives into what they are pleased to term secular and spiritual. To those who walk with God no such division is possible. Everything becomes a means to an end, and the end is spiritual. The banker, lawyer, accountant, clerk, superintendent, mechanic, artist, educator, scientist, inventor, and housewife are engaged in pursuits having mental and material values, but if in fellowship with God, these values and activities are shot through and through with the spiritual element and note which lifts their service from the secular to the spiritual plane.

A mother may sit in the nursery with her child all the morning and say nothing to the child. The child may be engrossed with dolls, mechanics, or cutting out paper dolls.

Neither may speak to the other and yet the fellowship is complete. If the child has a desire it voices its requests to mother, and if the prayer is proper and right it is an-

swered. The mother may wish the child to do something. She has but to speak and obedience is the result. This is fellowship of an unbroken character.

Unbroken fellowship begets an intimacy that becomes increasingly delightful, alluring, tender, and beautiful. There are some persons that you tire of knowing. Their fellowship becomes a burden to you. There are others whom you never seem to know enough of; each new day presents some new attraction, and you are held in the grip of and charmed by the association. Intimacy does not destroy but intensifies the appreciation of the bond of fellowship.

III. CONTINUAL PROGRESS

Stagnation did not characterize the life of Enoch. He avoided detours and sidetracks. He was free from spiritual laziness. Each day was significant. It had its direct relation to the sum total of his spiritual goal. He was not spasmodic. He did not walk by jerks, stops, and sudden emotional impulses that were above the stars one day, and in the subterranean caverns of indifference the next.

Some have a high degree of interest in religious activity on Sunday, and treat their religious lives like they do their Sunday clothes. They are laid aside on Sunday night, not to be put on until the following Sunday. They limit God in a large measure to manifestation in their lives on the Lord's day and count the rest of the week secular and removed from either spiritual interest or activity.

Progress is the law of life, mentally and spiritually. Stagnation is the law of death. Failure to go on in either realm results in atrophy. Eternal vigilance is the price of liberty. It is equally true that perseverance is the price of growth.

THE STONE CUTTER KEPT CHISELING

A gentleman walking through a marble quarry on one occasion observed a stone cutter chiseling patiently on a great block of stone. The observer passed on without being observed by the stone cutter.

Months elapsed, and the gentleman passed through the quarry again, and to his surprise found the stone cutter working on the same marble shaft.

Addressing the stone cutter he said, "Still chiseling?"

"Yes, still chiseling," replied the sculptor, going on with his work.

"To what part of the building does this stone belong?"

"I don't know," replied the stone cutter; "I haven't seen the plans."

He continued chiseling. Each day marked some advance in his progress.

The great Architect has drawn plans for your life. It is our responsibility to continue on the design. Progress should be our daily watchword. Every day should bring a deeper appreciation and realization of God in the life.

IV. COMPLETE SEPARATION

Enoch was separated from the popular sins of his day. They had their alluring appeal to him. There was a sign out at his door whenever sin sent in its invitation. It was, "Nobody home."

If he had lived in the present day, people would have called him eccentric, peculiar, impracticable and unphilosophical. He would have been unpopular and classified as narrow, unbending and exclusive. Walking with God in-

volves a price. It is often that of popular approval and good will.

The New Testament explicitly teaches the separated life. It further affirms that such life will be peculiar and out of joint with the thinking and practice of this world. The reason is that this world lieth in the wicked one, and his will the world is doing.

A FULL SURRENDER

The people of an ancient city reached the point of surrender to the Roman empire. In the formal surrender the spokesman of the empire said, "Do you deliver up yourselves, your city, your water, your boundaries, your temples, your utensils, your friends to the authority of this government?"

The spokesman of the city government replied, "We completely deliver up all. We are separated from other alliances and completely surrendered to your sovereignty." They were received.

A great many formal church members sing the songs of consecration, "I Surrender All," and similar hymns, but hold certain reservations. They do not desire complete separation from the world.

V. FEARLESS CONFIDENCE

Enoch walked with God, and enjoyed fearless confidence, both in his expectations beyond this life and the opposition of those around him who were unsympathetic to his interpretation of life.

He possessed the confidence that characterized David in his early and later life. The sweet singer of Israel placed the stones in the sling and with confidence in God

he slew Goliath, the great enemy of Israel. In the midst of the shadow of death he said,

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—*Psa. 23:4*.

Gideon with 300 men smote 120,000 Midianites. Walking with God begets this kind of granite-like confidence and fearlessness in the presence of insurmountable difficulties and barriers. God and one man are always a majority.

THE BOY WITH A REASON FOR HIS COURAGE

A small boy visiting away from home tarried too long. Late in the afternoon the storm clouds that gathered broke forth in a terrific downpour. Darkness settled down.

The boy was depressed during the storm. After it subsided the darkness remained. He was teased by friends in the home where he was visiting, about getting back to his home that night.

Presently, looking out of the window, he saw his big brother coming with the lantern. He voiced his faith immediately. Courage instead of fear expressed itself in his utterance. "I ain't afraid of no dark and no storm when my big brother holds my hand."

Our Elder Brother has been through the storm of opposition and passed out through the night of death. He came forth from the tomb, holding the key of death in His hand. He knows the way and will never let go our hand, once it is committed to His care.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—*John 10:28*.

VI. UNSWERVING FAITH

Faith was the outstanding fact in Enoch's life. He endured as seeing Him who was invisible. The invisible

ultimately became visible. He carried with him constantly the assurance of the invisible.

Daily he had the testimony that he was pleasing God. This consciousness cast out all doubt. He ceased even to raise the question. His faith stabilized his life and walk. There was a steadiness and quietness that inspired confidence.

UNQUALIFIED CONFIDENCE

On one occasion a bank in the foreign quarter of London was experiencing, because of false rumors, a run on its deposits.

There lived in the community a minister of long standing in the confidence of the people. The bankers, knowing the faith of the people in this minister, hurriedly sent for him.

Upon arrival, they told him of the run being made, and also their solvency. They were able to meet the situation but would be left without liquid assets if it continued.

The minister went across the street to the bank that he had been doing business with and drew out £1000, representing the savings of a lifetime. He walked across the street and stood on the steps of the threatened banking institution and, facing a great crowd of depositors, he said:

"Friends, you know me. I am happy in that you have confidence in my word. I have made an examination of this bank and it is thoroughly solvent. I have such confidence in the bank and the integrity of the officials that I hold in my hand the savings of a lifetime that I have just drawn out of the bank across the street. I am depositing this money in the bank in which you have lost confidence."

He turned his savings over to the cashier of the bank in the presence of the audience. The run on the bank ceased immediately. Faith secures such unswerving confidence in God, in the midst of mysteries, trials, and hardships, that it endures as seeing Him who is invisible.

Faith keeps the lamp burning in the soul. It radiates light to those sitting in darkness. It enables struggling men and women to find the way to the Rock that is higher. A faith-filled person is an illuminated personality. It lifts one above the mass and those in the mass see the light.

FAITH'S SECURITY

A man and his wife were keepers of a lighthouse along the rock-bound coast. They had been on duty for years. It was their one profession. They had saved many vessels from wreck and ruin because of their steadfastness to duty.

A visitor on one occasion asked, "Are you not afraid of a night when a terrific storm is on, and the big waves dash against the lighthouse, covering the lantern with the spray?"

The woman remarked that the idea had never occurred to her. She had lived alone in the lighthouse planted on a rock for so long that the mainland made no appeal.

The visitor inquired of her husband if he did not feel anxious in the midst of such storms. He replied, "Yes, I feel anxious to keep the lamps all trimmed and the light burning, lest any vessel should be wrecked. I never feel any anxiety about the lighthouse, or my personal security."

Perfect love casts out fear. This love is impossible without faith. Faith secures the soul to the Rock of ages. This experience banishes doubt and supplies unswerving

faith when the typhoons of infidelity and hurricanes of false teachings sweep over the land.

VII. INTENSE SATISFACTION

Enoch might have had written on his tombstone, if he had been buried on earth, these words: "This man pleased God and displeased many." The Spirit-filled life will daily rebuke those possessed with demons. There is as deep and malignant hatred and opposition to the things of the Spirit today as ever in the history of Christianity. The manifestation of the opposition differs, but the attitude remains the same. Job was perfect in the sight of God. He was a big fool in the sight of his wife. To please God does not always mean that we will please our own flesh and blood.

THE GAMBLER AND HIS WIFE

A noted gambler in the city of Winston-Salem, North Carolina, was converted in a revival meeting we conducted in that city in 1914.

He went from the meeting to find his wife asleep. He awakened her and requested that she arise. Upon inquiry she was told of his conversion and his desire to erect a family altar.

Instead of arising, she said, "You have made a fool of yourself. Your income has been from \$300 to \$500 per week. You will now have to go back to your old profession as a painter, and I will have no more pin-money."

She refused to join him in family worship. The following night she came to the meeting and was happily converted, whereupon she joined him in family worship.

That home is still definitely Christian and active in Christian work.

Enoch enjoyed the satisfaction of the unbroken commendation and endorsement of God upon his faith and practice. He rejoiced in his relationship even though it alienated him from the age in which he lived. He pleased God and therefore enjoyed satisfaction of a sweet and satisfying character.

VIII. FUTURE BLESSEDNESS

Enoch walked three hundred years with God. I can imagine Satan approaching him after two hundred years of fellowship with God, and saying, "You have established your character. No one doubts your ideals and principles. Everyone admits you are an honest man. Why not loosen up and liberalize yourself, take part in some of the activities of your fellowmen?"

I can imagine Enoch saying: "I have enjoyed two hundred years of separation from the world and unto God. So satisfying has been my experience that I would like to walk on another two hundred years in the same way. I could not think of acting on your request."

Two deaths in history stand in contrast. Napoleon Bonaparte, dying as an exile on the Isle of St. Helena in 1821, said to Count Montholan: "I die before my time. My body will be given back to the earth to become food for worms. Such is the fate of him who has been called the 'Great Napoleon'."

Dwight L. Moody lay upon his dying bed at Northfield, Mass. He was advised by his physicians that death was upon him. His children sitting by his bedside had requested that when death came, he would, if conscious,

tell them of his sensations and thought. He agreed to do so.

Upon advice of the physician that he was now passing out, he opened his eyes and said: "I see heaven opening. It is my coronation day. I must be going."

Good company makes the road short. God desires our company. This is the gospel message of this hour. My plea is that each and every one of us begin to walk with Him tonight. A life that ignores Him is a tragic failure. The life that opens up and receives Him is a success viewed from God's standpoint.

A little girl returning from Sunday-school gave in simple language her version of Enoch walking with God. She said: "One day God went down to Enoch's house and got acquainted with him.

"Enoch was so happy that God came to see him, that he said, 'I want to walk with you every day.' Then God said: 'All right, come along!'

"So one day Enoch went out to walk with God. They took each other by the hand and walked all day long. They enjoyed themselves so much that Enoch forgot to look at his watch. The sun went down on them.

"Enoch said: 'I will have to spend the night in the woods!' God said: 'Enoch, you are almost at my house. Come, and go home with me.' And Enoch said: 'All right.' And he went. He liked it so good that he never came back."

COMING OUT AND GOING IN

"And he brought us out from thence, that he might bring us in."—*Deut. 6:23*.

WE have in the fifth chapter of Deuteronomy, the great Hebrew lawgiver presenting the Ten Words of the Law. Moses then proceeds in a sermon to establish the sovereignty, justice, and holiness of God, the author of the Law.

We move into chapter six to find Moses interpreting that Law. He shows that the essence of the Law is love. God is a person of infinite tenderness, mercy, and love. The Law will not be a pain to those that love the Lawgiver. Love is the essence of true loyalty. It makes obedience delightful.

Love is the other side of Law. There is great freedom in love. There is also great jealousy in love. The presence of jealousy, or the capacity for jealousy is proof of love. In our governmental life we have laws for conduct. These laws are proof of a jealous regard we have for society.

This same principle applies as between individuals. Where love binds two persons together, at once love establishes a boundary line around each. The presence of jealousy is proof of the boundary line which is but another term for law.

God is jealous, because He is Love. The Ten Words of the Law is His boundary line for those He loves. If you say you love someone and yet you are not jealous,

you do not love. Moses sets forth the Decalogue as proof of God's love. It was God's boundary line.

Home training of a religious character is next stressed as a means of maintaining the Law in the future. They were to teach religion in the home and thus make the nation secure and strong. The foundation of their prosperity lay in the religious home. This training was to include both history and revelation. Redemption was to be taught constantly.

I. COMING OUT

In the twenty-third verse the doctrine of redemption is declared in its two-fold aspect. In the first aspect it was, "out of." This truth was ever to stand out in Hebrew thought as the revelation of God's power, love, and purpose.

Whenever Israel became indifferent and backslid, the prophets would come with burning declarations of the great deliverance from Egyptian bondage. This would refresh their memory and stir them to greater loyalty. This message of redemption would bring a revival of religion almost every time.

Redemption has always had as its basic idea, a deliverance from something. This fact is experienced daily. Every time a mortgage is cancelled or an article in a pawn shop is recovered, a property value has been redeemed.

While this word, "redemption," prevails in commercial practice, its original use was spiritual. It is a word with a Divine content. The Hebrew people were delivered out of Egypt. This was effected by miracles.

This word, "redemption," in its New Testament content, has not changed. The deliverance from Egypt symbolizes the thing that occurs when a person receives eternal life. We are all in bondage to our fallen nature until redemption takes place.

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."—*Titus 3:3*.

AN UNBREAKABLE CHAIN—OF HIS OWN MAKING

It is told of a famous smith of mediæval times that, having been taken prisoner and immured in a dungeon, he began to examine the chain that bound him, with a view to discovering some flaw that might make it more easily broken. His hope was vain, for he found from some marks upon it that it was his own workmanship, and it had been his boast that none could break a chain that he had forged. Thus with the sinner; his hands have forged the chain that binds him—a chain that no human hand can break.

Moses organized the Hebrew people for their deliverance. There was a general and serious determination to throw off the yoke of bondage. They were powerless themselves to effect their deliverance; it required the intervention of Divine power to accomplish the miracle.

The deliverance was preceded by great disturbances. The act of Moses in slaying the Egyptian seen mistreating a Hebrew, revealed indignation and dissatisfaction of an acute type. He was tired of his people being in slavery. This bondage was galling; his racial and social conscience flashed forth in the presence of cruelty.

New resolution was born in the breast of this son of Abraham. God's time had come for deliverance. Plans

were perfected for departure from the land of bondage. The announcement to this effect created a furor throughout the land of Egypt.

Organized resistance was at once manifested, especially from the capitalistic class and the government. Such a program meant disaster for Egyptian vested interests. It was unthinkable. It was easy for Pharaoh to refuse to allow them freedom. Presently such a disturbance as never known before, or since, broke forth in the land.

The historical experience of Israel in deliverance from the yoke of bondage is symbolic of the experience of a sinner. The sinner is in the service of Satan. Every unregenerated person is in bondage. There is no hope for a sinner as long as he is satisfied. It was dissatisfaction that laid the foundation for God's deliverance of Israel.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned." —*Heb. 11:24-29.*

Dissatisfaction is the law of progress. This applies to saint and to sinner. Satisfaction closes the gates to progress. Dissatisfaction ever keeps the gates open to something better. Dissatisfaction crystallizes into conviction.

tion. This conviction says to the soul, "This is not the place for me." The Hebrews were stirred to action. The sinner is likewise stirred to throw off the yoke of servitude to the Devil. This is conviction.

The demand of the present hour is for a message that will not disturb. Churches that have been asleep for years, want religious soothing syrup and sermonic morphine. They want theological narcotics.

THEY WANTED A HARMLESS PASTOR

Dr. Len G. Broughton, founder of the great Baptist Tabernacle of Atlanta, Georgia, of which I had the honor to serve as assistant pastor for three years, from 1910 to 1913, and as pastor for seven years, from September, 1917, to September, 1924, told of a personal experience that indicates the demand of the average church today in some sections of our country.

"Some time ago I was holding a series of meetings in a town out West, and one night there came into the meeting a committee from a very distinguished church of our denomination. I did not know that they were in the house until after they had gone. That night I preached on the judgment. They came back the next night. . . . I did not know that they were there that night either, and I preached on hell. The next night they came again, unknown to me, and I preached on the blood. Shortly afterwards this committee had a meeting.

"There were twenty-seven on the committee, and I got two votes; somebody else got twenty-five, and when they wrote me about it, here is what they said: 'We enjoyed you, glad to have had you here in our midst,' and the like, 'but your theology has too much blood in it, and your

sermons too much law. We are living today under love and not law.' I began to make some investigations about that church, and I found that they had not received a soul on confession of faith in over three years, and I was not surprised. Men must be made to feel that there is something the matter before they can be brought to see the necessity of a Saviour."

Conviction must be followed by repentance. The prodigal son was convicted of his wrong course, but there was no hope for him until he said, "I will arise and go to my father." That was repentance. Repentance is a change of mind and inner attitude. It is one thing to be awakened at six o'clock in the morning by a voice or an alarm clock. It is quite another to get up. Often you lie there with a conviction that you should get up. Repentance is the action of the will fifteen minutes later that says not, "I must," but "I will arise."

God never could have done anything for Israel if they had not arisen and started to march. The prodigal's father could never have forgiven him if he had not arisen and come home. God cannot deliver you from the bondage of Satan and sin until you repent and start toward Him.

God is a disturber. His plan is one of progress. Individuals, corporations, and communities often find it impossible to make progress until old ideas and practices are broken up and discarded. It is the price of progress. A changed attitude and practice brings a new day of hope and achievement.

God is the author of change in our lives. He so orders His providence as to bring a new situation that if rightly accepted, results in change for the better. Doubtless there were many contented Jews in Egypt. This element constituted a real barrier to deliverance. It was the discon-

tented element that furnished the basis for a Divine miracle.

There are upper and lower voices in your soul. The lower voices are opposed to change. Self-satisfaction is the mother of this attitude and the Devil is the father of it. The upper voices of the soul call for action. They call for change. They call for progress. They call for repentance.

God is the author of the upper voices. We often resist change. The circumstances in which we find ourselves are so delightful and comfortable that we do not wish to be disturbed. We are like a man who has taken a powerful drug; we wish to be left alone.

A RUDE AWAKENING THE ONLY HOPE

In South America there is a beautiful flower of marvelous and enticing fragrance, growing on a tree. Persons travelling in that country see the flower, and are drawn to it because of its beauty.

The odor is so compelling that they sit under the tree enjoying both the fragrance and the shade. Presently, all unconsciously, they begin to grow drowsy and fall asleep. If left there, they will die. The only hope for them is a rude awakening.

God employed His providence in Egypt to convince the Egyptians that He was at the center of the change in Israel's life. The self-satisfied ones among the Jews who were content to eat garlic and onions instead of pineapple, bananas, grapes and figs, were aroused and shaken into a change of mind, followed by action on their part.

God upsets arrangements by His providence. He also awakens by His Word. His Word comes to us through

preaching or from reading. There is great commotion in our souls. We hear voices. We heed them, and presently we are on our way out of Egypt.

THE GOSPEL—ITS POWER

"You ask, was I a Christian? Not I! I was wild and going to the Devil," said the Canadian lad. "But one night I was wounded and lay in a deserted shell hole, shot through the thigh, and unable to move for fifteen hours. I was feeling in my pocket for a cigarette to ease the pain a bit, but all I could find was a little pocket testament which someone had given me, but which I had never read. I managed to get it out, and thinking that it might be my last hour, and that I might never be found, I started to try and forget my wound by reading. I read the twenty-seventh chapter of Matthew, and sir, that little book changed my life.

"I have read a chapter every day since then. I was picked up by the infantry and carried to a hospital. One night when I could not sleep for the pain, the nurse asked me if she could do anything, and I asked her to read the Bible for me. She said she had never read it in her life, and I said that, if that were so, it was about time she began. After she read it she said that it helped her, too. Yes, I say my prayers on my knees in the tent now. Another boy has joined me this week; and the language in the tent is getting better. I'm off to the front tomorrow to take my turn again. But I'm no longer alone up there in the trenches. It's different now."

God awakens us by the Holy Spirit, who comes convicting us of the need for a change. Moses was the messenger of God to Israel, calling them to make a change.

The Holy Spirit is God's messenger to your heart, calling you to conviction.

THE WORD DOES CONVICT

George Whitefield went to preach once at Exeter. A ruffian went to the meeting with his pockets full of stones to throw at the preacher. He waited through the prayer, thinking that it would be greater sport to stop Whitefield after he began preaching. As soon as the text was given he pulled out a stone, and waited for a good opportunity to throw it. But the Holy Spirit sent almost the first sentences straight to his heart, and the missile fell from his hand.

When the sermon was over, he went to Whitefield and said, "Sir, I came to hear you, intending to break your head, but the Spirit of God, through your words, has broken my heart."

The man was gloriously converted, and became an influential Christian.

The Holy Spirit is now nearer to you than breathing. His mission is not to reveal Himself, but to make Christ real in your heart and mind. If you will open the door of your heart to Christ He will come in now.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—*Rev. 3:20.*

The Holy Spirit will regenerate and illuminate.

BLINDNESS, PHYSICAL AND SPIRITUAL

A little boy was born blind. At last an operation was performed; the light was let in slowly. Then one day his mother led him out of doors and uncovered his eyes, and for the first time he saw the sky and the earth.

"Mother," he cried, "why did you not tell me it was so beautiful?"

She burst into tears as she said, "I tried to tell you, dear, but you could not understand me."

So it is when we try to tell what is in Christ. Unless the spiritual sight is opened by the Holy Spirit, one cannot understand.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—*1 Cor. 2:9*.

TWO WAYS OF SEEING THINGS

"He shall glorify me: for he shall take of mine, and shall show it unto you."—*John 16:14*.

"A day or two ago," said Dr. J. H. Jowett, "I was at the end of the Palisades on the Hudson, where I could see some of the beauty of that most noble river. But a friend at my side gave me a pair of glasses, and I looked upon the scene again, and oh, how much more profoundly I could search the hidden things.

"The trees and living things moving here and there and also smaller things of beauty came into view. I know we cannot get away from the love of God, but when the Holy Spirit comes, it is like another lens, and we look with increased power upon the old scene, and are feasted with the glories of the Lord."

II. GOING IN

God had an eternal purpose in bringing Israel out of bondage. He had a larger place for them. The inconvenience and disturbance involved in bringing them out was to be followed by greater good, material, and spiritual.

They were to look forward and not backward. The best was before and not behind. Just so is God's purpose in our salvation. God never breaks us up and leads out of one set of circumstances that He doesn't have something better for us. God's plan is onward and upward.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—*Rom. 8:28*.

The working-together process is often mysterious and painful. It was so in Israel's experience. They came to the bitter waters of Marah. They could not drink, so they murmured. They were in confusion, but Moses prayed. God told him to cast a tree into the waters. He did as commanded and the waters were made sweet.

The tree symbolized Calvary. The waters of Marah were redeemed by the method of addition. That is the Divine method. The human method is subtraction. God adds. The Cross of Christ is the concrete expression of that method.

The bitter waters of unbelief, hardness of heart, confusion of mind, and bondage of sin will be changed when you let Calvary down into your soul. It is the world's only hope. It is your only hope. Calvary looks onward to changes for you. Unbelief looks backward to stagnation, slime, bondage and death.

The Psalmist uses a significant phrase in verse three of the twenty-third Psalm, "He restoreth my soul." That word "restore" is a medical term. It means, "to make well or whole again." That is physical redemption. Christ does that for the soul.

A celebrated physician who always entered the sick room with a smile was asked how he could be living among

so many terrible diseases and yet not be overwhelmed by them.

He replied: "I always look upon disease from a curative standpoint."

The heart of Christ would have been broken long before He reached the cross had He not looked upon sinning humanity from the curative standpoint. If we would have His salvation, let us put our case in His hands. He completely heals. He has never lost a case.

THE GREAT PHYSICIAN

The great Physician now is near,
The sympathizing Jesus,
He speaks the drooping heart to cheer,
Oh! hear the voice of Jesus.

Sweetest note in seraph song,
Sweetest name on mortal tongue;
Sweetest carol ever sung,
Jesus, blessed Jesus.

Your many sins are all forgiv'n,
Oh! hear the voice of Jesus,
Go on your way in peace to Heav'n,
And wear a crown with Jesus.

His name dispels my guilt and fear,
No other name but Jesus,
Oh! how my soul delights to hear
The charming name of Jesus.

He brought them *out*, that He might bring them *in*. Exactly. God is here revealing His unchanging method. Through our Lord Jesus Christ, He is saving us *from*, that He may save us *to*. "Out of, and into" is the purpose and power of the Cross.

The only requirement from your side of the bonds of unbelief, confusion, and sin is faith in the Saviour, put into action now. You can exercise saving faith this minute, apart from any feeling or emotion.

IT IS NOT FEELING THAT SAVES

D. L. Moody had an interesting experience along this line.

"I was preaching in Manchester some years ago, and many were inquiring about 'the way of life'.

"I said to a gentleman: 'My friend, are you not a Christian?'"

"No, but I wish I were," he answered.

"After I had used one or two illustrations, I said, 'Now do you see it?'"

"No, it is not clear."

"I gave a number of other passages. 'Does that make it plain?'"

"No, that doesn't help my case."

"I gave another, and another illustration.

"Then he said, 'The fact is that I can't feel that I am saved.'"

"I said, 'Was it Noah's feelings that saved him, or the ark?'"

"Good evening, Mr. Moody, it is all settled now.' And away he went.

"One afternoon later on, a man tapped me on the shoulder and said, 'Do you remember the man in the ark? That settled it all at once. I had been trying to save myself by feelings, but the moment you spoke of the ark, that settled it.'"

WHAT SAVING FAITH IS

A doctor was once visiting a Christian patient. He himself had long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to find peace. On this occasion, addressing himself to the sick one, he said, "I want you to tell me just what it is—this believing and getting happiness, this faith in the Lord Jesus, and all that sort of thing that brings peace."

His patient replied, "Doctor, I have felt that I could do nothing in this sickness of mine, and I have put my case into your hands. I am trusting you. This is exactly what every poor sinner must do in his attitude toward the Lord Jesus."

A new light broke upon the physician's soul. "Is that all?" he exclaimed, "simply trusting in the Lord Jesus? I see it as I never did before!"

THE FOUR MEN AT THE GATE

"And there were four leprous men at the entering in of the gate and they said one to another, Why sit we here until we die?"—*2 Kings 7:3*.

THE war between Russia and Japan in 1904 resulted in defeat for Russia. The Japanese surrounded Port Arthur, the strongest Russian garrison. They shut off all ingress and egress. It was a question of time only until the flag of surrender was sent up. Starvation stared the Russian army in the face. The Japanese used no shell fire. They merely camped about the city and waited for hunger to conquer the enemy.

I. BENHADAD AROUND SAMARIA

The city of Samaria was in a sad plight. Benhadad had surrounded the city and was quietly waiting for hunger to do its deadly work. The city was starving. Mule-heads were selling for eighty pieces of silver. The refuse of animals was worth more than beefsteak today.

Mothers were contracting to slay their sons to provide meat for the family. One woman carried out her part of a contract of this nature. When the time arrived for the other party to the contract to slay her son and divide its body with the other family, mother love asserted itself. She refused to stand by the agreement. The other woman, under the torture of hunger and disappointment over the failure of her neighbor to carry out her agreement, was

walking to and fro wringing her hands and screaming out maledictions upon her.

It so happened that the king was walking upon the walls of the besieged and starving city. He wore his purple robes of state. The mass of people had no sympathy for him. They felt that he was living in luxury while starvation was on every hand.

Upon hearing the screams of this woman he paused to inquire if he could be of assistance. She wailed out her misery and evidently must have accused him of living in plenty while his subjects starved. At once he opened his robes, exhibiting his body to the wailing subject. To her amazement she found him with an emaciated body, the bones standing out in such clear relief as to indicate that he too had suffered with his people.

Outward appearances are often deceptive. People who carry an outward bearing of contentment and satisfaction often have within the walls of their souls, agonies indescribable, tragedies that are heartbreaking, but like the king, they steel themselves into keeping the fact under cover. There is a certain heroism in this attitude.

Through newspaper stories, monthly magazines, and novels, the defenseless, helpless, and poor are often depicted by sob stories to such an extent as to stir our sympathy and pity.

It is a fact, however, that misery, heartache, and suffering is not confined to the alleys and tenement houses. The rich, powerful, and influential, living on the avenues and boulevards, need the sympathy of sensitive, warm-hearted souls equally as much as does the submerged tenth.

II. ELISHA'S PROPHECY OF PLENTY

The King of Israel had determined to slay the prophet of God. This prophet had predicted the present war. They charged Elisha with the responsibility for the war, whereas he had only prophesied its coming. The decree had gone forth from the king to slay the servant of God in spite of his faithfulness in warning them of the coming catastrophe.

Elisha, meeting with the elders, informed them of the proposed plan to slay him. While yet talking, the servant of the king arrived with the mandate of the king.

Elisha sent a message back to the king.

"Hear ye the word of the Lord; Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."—*2 Kings 7:1*.

The messenger of the king ridiculed the prophecy. He became sarcastic in his unbelief and virtually put Elisha in the class of liars of the first magnitude. The prophet, noting his unbelief and infidelity, said, "Behold, thou shalt see it with thine eyes."—*2 Kings 7:2*.

III. THE FOUR LEPERS

The governments of that day were unable to maintain leper colonies. It was left to the towns and villages to provide for the needs of the unfortunate in their vicinity.

There were four lepers who had lived upon the bounty of the city of Samaria for a long while. It was the custom of the city warden to send out a basket of food daily to these unfortunate outcasts.

The supply of food ceased under the unusual conditions. They began to grow hungry. After several days

of neglect they began to reason about the future. This was the hour of hope. Had they neglected to give thought to their future their bones would have bleached outside the city wall.

They decided to take the only chance left open to them. They were in desperate straits. Their reasoning resulted in the conclusion constituting our text tonight, "Why sit we here until we die?"

It was decided to wait until sunset and then to steal out in the shadows of the night toward the camp of Ben-hadad. They agreed that it would be far better to throw themselves upon the mercy of the enemy of the city than to await the slow process of death by starvation. There was a possibility of mercy. If it was not extended they were certain of instant death, a fate no worse than was now facing them.

IV. THE ARRIVAL AT CAMP

Stealthily they made their way under cover of darkness and without challenge from a sentry. Upon arrival at camp they were amazed to find it deserted. The lights were burning and the tables were spread with food.

These hungry lepers sat down at the table of the chief officers of the army and satisfied the gnawing pains of hunger. After this wonderful find of food they observed uniforms hung about on the walls of the officers' tents. They themselves were ragged.

It was decided to get rid of their filthy rags at once and don the officers' uniforms. You can imagine their own amazement as they put on new wearing apparel and discarded the rags of dirt and filth.

It so happened that one of the number said, "We do not well: this day is a day of good tidings, and we hold our peace." They decided to rush back to the city of Samaria and report the great find. It was a happy thought. They had been to a feast and were now in possession of knowledge of a commissary groaning under its weight of good things to eat.

Arriving at the city gate in the dead hours of night they called out to the city porter, who came and inquired as to the messengers and their mission. The lepers blurted out with great enthusiasm the news of the evacuation of Benhadad's army and the presence of food in plenty only a short distance from the city.

The news of salvation was carried to the king's household. He arose and called his cabinet together and reported the story. He interpreted the news as being strategy on the part of Benhadad in withdrawing his army in order to entrap the enemy by sending the lepers to invite them out to the camp.

One of the counsellors of the king proposed that they take the remaining five horses in the city and attach them to the two chariots and go out on a tour of investigation. This was done. They went as far as the Jordan and found garments, vessels, and implements of war scattered along the roadside, evidencing great haste on the part of the retreating army.

V. THE MIRACLE

The Lord had caused a sound in the heavens as of chariots and horses in endless number coming down like a storm. The general of Benhadad's army hastily called a conference and concluded that the King of Samaria had

federated with the Egyptians and Hittites to defeat the enemy of Israel and that the noise they heard was the approach of the two allied armies.

Elisha was the spokesman for the God of the Impossible, and the noise in the heavens was but the moving hand of God, creating discomfiture, fear and confusion, and bringing victory out of defeat for His people.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—*Isa. 59:19*.

Upon the report of the investigators the city roused and rushed over to the encampment where every table was laden with good things to eat. All were satisfied. Then began the work of transporting the stores of foodstuffs into the city. The prophecy of Elisha was realized the following day. Everybody was saved.

VI. THE LEPERS A TYPE

The four starving leprous men constitute a two-fold type of the unregenerate. Leprosy throughout the Bible is a type of sin. It is slow in its spread over the body, but is deadly if not checked.

I have stood in the leper colonies of the Orient and observed this loathesome disease in all stages. Recently a discovery has been made that arrests the spread of the dreaded scourge if taken hold of in time. It was the best news the leper world ever heard.

This remedy is known as chaumulga oil. It is very drastic in its operation upon the system. It is effective and now lepers are being released from the colonies after a long period of treatment.

Every sinner in this audience is a spiritual leper. I did not say moral leper, but I did say spiritual leper. Your unregenerate nature is infected with the virus of sin. You inherited this nature. You cannot change this nature. No agency of man can effect the change.

Only God has the remedy for your spiritual disease. The remedy for physical leprosy is now provided free by our government in the colony of lepers in the Hawaiian Islands. The Divine remedy for spiritual leprosy is likewise provided free. This remedy is ample. When Jesus died on the cross He said, "It is finished." Nothing can be added to God's plan. It is complete and is imparted on the same terms as a gift.

VII. SALVATION AND FREE AGENCY

Out yonder in the camp was plenty. It was almost in sight. These four lepers were in dire need. If they are to be saved from death they must exercise their wills in deciding to go over to the camp. They must likewise exercise their faith instead of their fear. They must put forth some effort to realize physical salvation.

Spiritual salvation is upon the basis of a gift. In the Divine economy God endows man with will, intelligence, and emotion. In order that man may receive spiritual healing of soul he must exercise his free agency. He must put forth an effort to come into spiritual health.

Salvation can only come through a definite decision of the will, an action of the soul in reaching out for the gift of eternal life. Every soul is hungry. Not every soul is conscious of its perishing condition, but every unregenerate heart is perishing now. The only hope for a perishing soul is to awaken to the fact of its helpless, hopeless,

sinful condition and get up and go forth in quest of the Divine remedy.

Inaction is as deadly as positive wrong-doing. If these lepers had followed the policy that scores of you are following tonight spiritually, they would have sat still and starved to death. They exercised intelligence, will, and faith which resulted in their physical salvation.

THE FLOWER AND THE BUG

A friend gave me a night-blooming cereus. I placed it in my bath-room where I might enjoy the beauty of the flower after nightfall. Its odor was so strong that a bug was attracted from the outside.

The following morning, upon entering the room, I found the flower had closed its petals. I could hear the buzzing of the bug inside. I pulled one of the petals back, offering release to the imprisoned bug. He declined it. I warned him of the danger.

The following night the petals opened again. The bug continued to sip honey. The next morning, I found the flower closed again. The bug could be heard buzzing. I opened a petal, offering him safety and salvation.

The bug seemed to smile and shake his head, and say, "I am enjoying myself. There is no need for haste. I will take my time."

I warned it of the deadly sin of procrastination but to no avail. The following morning the petals were closed but there was no sound of the buzzing of the bug. Upon opening the petals I beheld the bug lying flat upon its back, dead.

Procrastination kills. Inaction is deadly. A personal worker was distributing cards, one side of which gave sev-

eral passages on how to be saved. The reverse side was labeled, "What to do to be lost." The word "nothing" appeared.

The satisfied lepers, out of gratitude, went hurrying back to a starving city to herald the good news of the feast they had enjoyed. Spiritual salvation is a feast. God invites every thirsty, hungry soul here to a feast. None is excluded. All are included who accept the Divine invitation.

THE TWO "ALLS"

A minister, upon finishing his sermon, went hurrying out of the church to catch the train. Upon arrival at the gate he found he had just three minutes left.

A man who had heard him speak rushed up and said, "I am very anxious about my soul."

The minister replied, "I have only two minutes to catch my train. It is the last one tonight. I request you to read Isaiah 53:6. Go in at the first *all* and come out at the last *all*."

The man went home, thinking over that strange instruction. He got out his Bible and opened to the passage referred to.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The anxious sinner after reading the passage said: "I am included in that first 'all'." After reflection he suddenly realized that he was also included in the last "all". He immediately fell upon his knees to accept pardon and cleansing, and to thank God for peace and quietness.

These lepers were both evangelists and personal workers. They told the porter of the city and charged him to bear the good news. Their mission was couched in the word, "Come."

Every church spire of an evangelical church in this nation is saying to the weary, hungry, starving, sin-blighted humanity that passes under its shadow, "Come!"

The Bible abounds in invitations to a feast. Thousands are feeding themselves on fish-heads and husks at the swill barrel of Satan, when God is inviting to a feast of milk, meat, honey, and cakes. Six hundred and forty-two times in the Bible the word "come" appears.

THE CRY ON THE DESERT—COME!

When a caravan of camels is out on the trackless desert they sometimes lose their way because of sand storms. Often the water gives out. A part of the caravan is dispatched on ahead to discover water. They travel at equal distances apart. When the foremost rider discovers an oasis he shouts out the word, "Come." The second rider, upon hearing the word, echoes it through the air, and so on down the line until the word reaches the main body of the men and camels.

The whole wilderness echoes with the invitation, "Come." The Bible is God's microphone through which He is broadcasting His invitations to come and drink the water of life freely. "Why sit we here until we die?"

SPIRITUAL MILLIONAIRES

SOME time ago, in Beaumont, Texas, I stood by an oil well flowing at the rate of five thousand barrels per day. Within thirty days another well came in, flowing sixteen thousand barrels per day. These wells were owned by the same party. An oil well is known as "Black Gold," as it flows forth, enriching its owner. I was introduced to the owner, and requested him to give me an expression of the thrill that came to him as each new well proved a success.

He replied, "In the beginning of my operations, I felt the thrill of independence coming to me. That day has passed. I no longer feel the thrill of increased value. The only thrill I get is that of control of more power to give out to the waiting world."

I. GREAT PEACE

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—*Rom. 5:1.*

As I stood in the presence of this millionaire, thinking over his wealth, my mind turned to the spiritual millionaire. There are several thousand millionaires in the United States, with perhaps one billionaire.

We have millions of spiritual millionaires in this nation. To be a financial millionaire is a great thing, but to be a spiritual millionaire is greater. Potentially, every person accepting Christ as Saviour is a millionaire in grace.

We are instructed how to become millionaires experientially. We are also told of the fruit that accompanies this experience. Peace of heart and mind is one of those

fruits. We are told that this peace is given to us the moment we are justified.

Peace of mind and heart is essential to successful living. A disturbed and distracted mind never succeeds. This is true in the physical as well as in the spiritual and mental part of our beings. A physician often finds that a physical malady is incurable until he can secure a healthy mental and spiritual poise in the patient. Healing sets up as soon as this result is obtained.

We are promised the gift of peace and also the guarding power of peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." The thrill that comes to the heart thus enveloped in this ever-flowing well of peace and satisfaction is indescribable. It holds in the hour of severe strain.

CALMNESS DURING TRIAL

A man in England was being tried on a serious charge. The lawyer proved his case, the man remained calm; the jury returned a verdict of guilty, he remained calm; the judge passed a severe sentence, he remained calm. Then he quietly produced the royal pardon, which he had by some means obtained. That explained his calmness. "Therefore being justified by faith, we have peace with God" (*Rom. 5:1*), and being possessed of this *Royal pardon*, we, too, can remain perfectly calm.

II. GREAT JOY

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—*1 Peter 1:8*.

In this passage the apostle declares that the joy of the believer is so great as to be unspeakable. No regenerated person has ever found language adequate to portray this joy. Joy is the outgrowth of peace.

It softens and sweetens the disposition, removing the sour and pessimistic disposition from the nature. Regenerated people are a preserved people. Jude calls them such in the opening paragraph of his epistle. The word "preserved" is a symbolic one. Preserved fruit is not only protected, but sweetened in character. Christians are to manifest that characteristic.

Joy is the pre-requisite of growth and progress. Pessimism produces nothing but stagnation. It starts the grumbling, fault-finding spirit on a course that becomes a fixed habit mentally and spiritually. You would think that some professing Christians had fallen out of the preserve jar into the pickle vat. Contrast those you know with the old Scotch lady who continually overflowed with joy.

JOY WILL EXPRESS ITSELF

A good Presbyterian minister in old Scotland, of the staid and orthodox type, had in his congregation a poor old woman who was in the habit of saying, "Praise the Lord!" "Amen!" when anything particularly helpful was said.

This practice greatly disturbed the minister, and one New Year's day he went to see her. "Betty," he said, "I'll make a bargain with you. You call out 'Praise the Lord' just when I get to the best part of my sermon, and it upsets my thoughts. Now if you will stop doing it all this year, I'll give you a pair of wool blankets." Betty

was poor, and the offer of the blankets looked very good. So she did her best to earn them.

Sunday after Sunday she kept quiet. But one day a minister of another type came to preach—a man bubbling over with joy. As he preached on the forgiveness of sins and of all the blessings that follow, the vision of the blankets began to fade and fade, and the joys of salvation grew brighter and brighter. At last Betty could stand it no longer, and jumping up she cried, "Blankets or no blankets, hallelujah!"

III. GREAT POSITION

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—*John 1:12*.

Most any person would count it a signal honor to be given the position of ambassador from this nation to the Court of St. James. It would likewise be a great thing to be adopted as the son or daughter of a millionaire, with all the rights and privileges of those constituting the family of wealth. Lost men and women are invited and urged to come into the greatest position that one can realize in this, or the next life. We are offered sonship on the basis of faith in the Son of God.

This action of faith secures for us the position of justification. We are brought into position before the holiness of God, as though we had never sinned. We are covered and set free from all the past.

"Who was delivered for our offences, and was raised again for our justification."—*Rom. 4:25*. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—*Rom. 8:1*.

We are made sons of the King and are expected to walk in all the rights and privileges afforded us by this wondrous transaction of grace bestowed. There is a marked difference in the position and experience of the son of a king.

HE WAS THE SON OF A KING

A visitor was once watching a group of slaves, slouching and shuffling off to their work. One tall, broad-shouldered fellow strode on, head erect and with the gait of a free man.

"How's that?" the visitor asked.

"Oh, he's the son of an African king," was the reply. "He never forgets that."

Alas! we forget, amid the drudgeries of earth, that we are sons and daughters of the King of kings, and in training for thrones in His empire!

IV. GREAT INHERITANCE

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—*1 Peter 1:4, 5.*

According to the newspapers of a recent date, "The jewel treasures of the late Shah of Persia show that the precious stones collected by him are valued at ten million pounds sterling. The collection contains a number of unrivalled diamonds and other stones." Yet, if he died without Christ, he was indeed poor. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—*1 John 5:12.*

Over against the wealth of a material character, the apostle points to spiritual wealth, eternal in character. This wealth is beyond the power of scheming, designing persons to confiscate. It is a reserved wealth. It is in the keeping of One who is able to prevent its loss.

This wealth will never be defiled by the touch of greed and selfishness. It is clean and pure. It is free from all decay and contact with defiling processes. It is perfect wealth and each regenerated person has a perfect title thereto, because it is the gift of the perfect One who made a perfect atonement and gives perfect forgiveness.

This wealth will never fail. Things lose their color by constant exposure. The richest works of art are subjected to the fading process. Corrosion takes the lustre of many articles of real value. Many fortunes fade away because of bad judgment and riotous living. Family names fade from positions of prominence. In heaven, nothing ever fades, nothing ever loses its lustre, quality, or character. This wealth involves joint heirship. We grow richer, year by year, while in this stage of action, and there is always more to follow.

"MORE TO FOLLOW"

Rowland Hill used to tell the story of a rich man and a poor man in his congregation. The rich man desired to do an act of benevolence, and so he sent a sum of money to a friend to be given to this poor man as he thought best. The friend just sent him five pounds and said in the note: "This is thine, use it wisely, there is more to follow."

After a while he sent another five pounds, and said, "More to follow." Again and again, he sent the money to the poor man, always with the cheering words, "More to follow."

How this illustrates the giving by our gracious Provider, whose gifts are always accompanied with promises that cover and guarantee the future of His children!

When we become sons of God, we receive the gift of eternal life at the moment of acceptance of Him as Saviour. We likewise enter into equal heirship with Christ. We are made joint heirs. Joint heirship means equal participation,

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—*Romans 8:16, 17.*

HE OBTAINED IT ALL

A king once said to a particular favorite, "Ask what thou wilt, and I will give it unto thee."

He thought, "If I ask to be made a general, I shall readily obtain it; if for half the kingdom, he will give it to me. I will ask for something to which all these things shall be added." So he said to the king, "Give me your daughter to wife."

This made him heir to all the wealth and honors of the kingdom. So, choosing Christ makes us heirs to all the wealth and glory of the Father's kingdom.

V. GREAT HOPE

"In hope of eternal life, which God, that cannot lie, promised before the world began.—*Titus 1:2.*

We have stated in this passage, the great hope of the believer. This hope is as sure as the character of God. God cannot lie. His character is absolutely unassailable. The

ability of God is unquestioned. His promises cover more than thirty-three hundred passages.

An old Scotch woman on her way to church was met by a scoffing infidel who attempted to raise questions of doubt in her mind. Each question was prefaced with, "But suppose."

After several propositions of this kind had been made she replied, "Why child, that is just your trouble. You are supposing so many things that God has never mentioned. God cannot afford to break His promises for a poor and insignificant Scotch woman like myself."

This hope is not an abstract principle, but a living force and power in the life. It energizes spiritual endeavor and connects one with the eternal Power that lifts us above the horizon of the natural order. We find in this hope, a sufficient anchor for the soul.

HE HAD A HOPE

"What is your hope?" said a man to a poor Welsh boy who could not speak much in English, and was found dying in an inn one day. "What is your hope about your soul?"

The boy turned to his questioner, and said in broken English, "Jesus Christ is plenty for everybody!"—"Christ is all, and in all—" (*Col. 3:11.*) "Which hope we have as an anchor of the soul."—*Heb. 6:19.*

The believer looks forward to hope's consummation at the second coming of our Lord. This hope is referred to, three hundred and eighteen times in the New Testament. It takes up an average of one verse in every twenty-five.

THE MOMENT LONGED FOR

A girl returned from a boarding school. Companions were gathered to welcome; a festal night flew quickly by. At last, all had departed, and the girl, putting her arms around her mother's neck, exclaimed, "Oh, Mother, this is the moment I have been longing for!" The last chapter in the Bible tells us of the moment for which every true child of God is longing—that moment when "they shall see his face."—*Rev. 22:4.*

This will be the great hour of the unveiling of the glorified Messiah and will be the beginning of the Marriage of the Lamb referred to in the 19th chapter of the Book of the Revelation. Glorious prospect, sure hope, that fadeth not away. Take courage, you are bought with a price!

SEVEN MARKS OF POWER

THIS event in the life of our Lord has an important position in His experience. It marks the boundary line between popular approval and determined opposition. The teaching and acts of Jesus had made Him popular. The scribes and Pharisees regarded Him as a religious fanatic. The claims of Jesus angered the religionists and politicians.

From the healing of the paralytic onward, Jesus faces a series of collisions with the high church men and the government. He had just returned from a tour of Galilee, which had come to an abrupt conclusion. A leper had been healed. He was so full of gratitude for what Jesus had done for him that he violated the instruction regarding the publicity of the incident. This testimony made it necessary for Jesus to return to Capernaum.

His coming created a great stir in the community. There were no newsboys on the street with papers announcing the fact in huge headlines, but by word of mouth, news of His presence quickly spread. He could not be hid. The odor of a magnolia blossom will communicate itself to all parts of the house: just so will the presence of Christ make itself known in a church or community.

/ I. THE POWER OF TRUTH

I want you to observe in this lesson, seven marks of power. The power of truth presents itself first. Jesus is in the house, preaching. It is crowded to the point of suffocation. They are intent upon hearing every word.

Jesus preached the Word. This means that He preached the will of God for their lives. We do not know what particular truth He was preaching. That is left to our imagination. Suffice to say, it was the truth needed at that time and place.

Jesus preached for conviction, conversion, and discipleship. His sermons had this threefold objective. The audiences felt this deep-set purpose running throughout His discourses.

Some of our present-day preachers need to study Jesus as a preacher. Too much emphasis is sometimes placed upon the homiletical, historical, and theological elements of a sermon and not enough soul-power is present to make the message function.

A sailor who belonged to a whaling expedition, while on shore leave, went to hear a famous pulpiteer.

Upon being asked how he liked him, he replied, "It was like a whaling ship, with anchors, sails, cordage, provisions, and oil, but with no harpoons with which to catch fish."

The world is hungry for a positive message. It is waiting for the message from God, delivered in the power and demonstration of the Spirit. The messenger with a great objective will not lack for audiences.

The world is quick to recognize the difference between a parrot and a prophet. Men who *do* things are not acting on the promptings of someone else's conscience, but are men who create in themselves a new conscience and then really set things in motion.

II. THE POWER OF SYMPATHY

Four men in the community were devoid of religious selfishness. They were concerned about the welfare of a

helpless man. Their sympathy was stirred. It organized itself into personal work.

The world is waiting to be loved. God is waiting for His disciples to go out and love the world into the presence of Christ. The co-operation of the four men made it possible to bring one man into His presence, and secure for him a double blessing.

Their efforts constituted the connecting link between helplessness and power. These workers moved the heart of Jesus. They sympathized in the concrete and Jesus blessed in the concrete.

MINING GOLD IN ALASKA

It is interesting to observe the method of mining gold in the ice fields of Alaska, where the earth is frozen to a great depth. Drilling through these earth glaciers is resorted to and pipes are forced down to a depth of one hundred feet. Steam under tremendous pressure is forced through these pipes, thawing out the ground so that mining may continue the year around.

The heart of the world is cold and needs thawing out. The steam-pipe of human personality, filled with the Divine passion for souls, will melt the ice fields of humanity, and enable us to discover human nuggets of gold. The world is dying for the lack of love.

COUNT TOLSTOI AND THE BEGGAR

Russia experienced a famine, costing thousands of lives. The famous Count Tolstoi encountered a man on the street who was hungry. It was during the days of the poverty of the Count. The beggar asked him for money.

He had none, and as proof, turned his pockets wrong side out, saying, "Brother, I haven't a thing."

The hungry man looked at the gaunt face of the Count and, with tears streaming down his face, said, "I thank you."

The Count was amazed. He could not understand why he should be thanked when he was unable to render aid.

He asked the beggar why he said, "Thank you."

The beggar replied, "You called me 'brother.' That was a great gift."

These four men of Capernaum felt keenly the disability of a neighbor. They sympathized in a helpful way. It was not in the heart-chilling abstract, but in the heart-warming, personally-expressed sympathy. This kind is always honored of God.

III. THE POWER OF SIN

This man's disease was the result of sin. It was an inheritance in the realm of the physical, coming over from a former generation. The law given to Moses with reference to the visitation of the sins of the father to the third and to the fourth generation, has not been abrogated.

Hospitals and asylums are filled with people who *per se* are not responsible for their physical and mental abnormalities. They are victims of wrong practices and violations of the mental and physical order on the part of ancestors.

Cemeteries are filled with the graves of suicides, because of violations of the moral order. These violations often cause bodily disease of a loathsome character.

Neglect of disease may result in an unbearable condi-

tion of body, a paralyzed will and mind, or in temporary insanity, possibly followed by a horrible death.

DELAY SOMETIMES FATAL

A great surgeon was operating upon a patient in the presence of a large class of medical students. With gentle, but strong, steady hand, he did his part of the work well.

Turning to his class, following the operation, he said: "Five years ago, a simple operation would have saved him. Six years ago, the cessation of alcoholic drinks would have prevented the disease. Nature must now have her way. She will not consent to the repeal of her capital sentence."

The following day the patient died.

Thousands of men and women are hurrying on to the capital sentence of eternity. Sin, unforgiven, will exact its toll. Paralysis of soul has already gripped the patient, and none but the great Physician can heal.

Those paralyzed souls about us have not the power to rise and go to Jesus. The personal worker is the only solution, just as when the four men lifted and carried the powerless one to the place of regeneration and rehabilitation.

IV. THE POWER OF CHRIST

The paralytic had two maladies. They were physical and spiritual. The friends who brought him to Jesus thought his only trouble was physical. Jesus knew what was in man. He knew that the deepest trouble was spiritual. He directed His power into the realm of the spiritual before dealing with the physical.

The compassion of Jesus was stirred over the sight of the man that lay helpless in His presence. His sympathy at once asserted itself. He spoke the healing word that put him on his feet, spiritually.

This broken and misshapen life had doubtless longed for the wonderful things now happening. His life had been a groan and a sigh. It now becomes a song.

THE TOUCH OF THE MASTER

A violin hung upon the walls of an old castle. The strings were broken. The case was covered with cobwebs and dust. It had long been out of use.

One day a stranger, rambling through the castle and finding in the attic this unused and broken instrument, took it down and reset the broken strings.

The chords long silent awoke beneath the tender touch of this stranger. Harmonies, beautiful and entrancing, reverberated throughout the castle walls. The man playing the instrument was the original master of the violin, and after long absence, had returned and claimed his own.

In every human life there lies a soul. Often dust covers it, and the broken strings can produce no spiritual melodies; yet, when the Master takes charge of the life and through forgiveness and cleansing brushes away the dust of sin and supplies the strings of grace, new melodies flow forth from the life that once was marred and broken.

This broken, helpless man immediately felt the power of Christ banishing spiritual paralysis and darkness. He was restored to God. A new song began at once. Christ was not an abstraction, but a living power in his life.

The remainder of his days would be given over in testimony to the wonder-working power of the Son of God. He

could speak from first-hand knowledge. Experience would provide certitude and authority in all of his witness-bearing. He had been with Christ. Regeneration and rehabilitation was the result.

V. THE POWER OF PREJUDICE

The critics of Jesus were in the congregation. The moment He forgave the helpless man his sins, there was registered violent opposition to His right and authority to thus speak.

They affirmed that God alone could forgive sins. Jesus had more trouble with the dead preachers and hide-bound laymen of the synagogue than with any other group. Those of another creed were jealous of Him, because of His popularity. They said on this occasion that he was a usurper of authority, and a blasphemer. Jesus, knowing what was in their mind, laid down a test.

He asked, "whether it is easier, to say to the sick of the palsy, thy sins be forgiven thee; or to say, take up thy bed, and walk?"

His critics decided that He had put Himself in a position from which He could not extricate Himself. They said in effect that this man is down for keeps.

Jesus said, "But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee; Arise, and take up thy bed, and go thy way into thine house."

"And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, "We never saw it on this fashion."

This proof of His authority closed the mouths of the critics. History is adorned with millions of evidences of the power of Christ to heal the paralyzed souls of men.

Only the prejudiced mind is blind to these great facts of curative power. Moral twist, false teaching, blindness and prejudice, often shut a world of reality, sunshine and love out of the soul.

These people remind me of a little girl who is a neighbor of mine. This girl has a deformity. She is abnormal in eyesight. She sees everything upside down. The world is continually reversed in her vision.

The spiritual eye-sight of many thinkers in the realm of science and philosophy is like this girl. If they visit evangelistic meetings, it is in an attitude just the reverse of the spirit of the meeting. They look for things to criticize. They reject evidences of the supernatural, just as the scribes rejected the work of Christ.

VI. THE POWER OF PERSEVERANCE

The four personal workers, arriving at the place where Jesus was preaching, found their way blocked with a throng of eager listeners. It was impossible to move them.

One man in the group possessed perseverance and initiative. He would not be thwarted in his purpose because of circumstances that seemed insurmountable. Placing a ladder up by the side of the building, he hastily mounted to the roof. He discovered that it was a thatched roof, and could be taken up by sections. This was quickly done. He next called to his companions to co-operate in lifting up the helpless man.

This laborious task of lifting a helpless man straight up and then lowering him through the opening down to

where Jesus stood, was a work of determination that was honored by Christ Himself.

CAREY'S PERSEVERANCE

One hundred years ago, an English lad, named Carey, possessed perseverance to a marked degree. It is related that he tried to climb a tree. He fell and limped away. The next day he tried the tree again, and climbed to the top.

A few years later, this lad became a missionary. After arduous labor, he succeeded in translating the Bible into the native tongue. The type was ready and the printing machine was installed. Before a copy was printed, fire destroyed both the translation, and the printing outfit. This tree-climbing lad, who had succeeded in spite of the repeated falls, began all over, and again translated the Bible into the native tongue.

This is the spirit needed by many of our workers and in much of work of today. The convenience and comforts of life of the present day are tending to create impatience, and desire for quick results

Endurance in the face of discouragements is the highest test of character. It makes for more character. This means added power and strength to the personality.

THE FIRST TRANS-ATLANTIC CABLE

Cyrus Field, who laid the first cable across the Atlantic, endured shocking disappointments. When the task was almost complete the cable broke. After much laborious effort, it was spliced, only to undergo a similar fate. This was repeated twenty-nine times before it was finally tied

to the English shore line. Perseverance accomplished the seemingly impossible.

Popular opinion in religious circles is that God is long on perseverance, but the average church member does not practice much of it. The line of least resistance and least effort is followed by the average church man. It is a soft age.

VII. THE POWER OF A CURE

This double miracle created consternation. It was the beginning of a revival. Living evidence had been presented, setting forth the Deity of Jesus. They all marveled. They glorified God. Belief now takes the place of unbelief. Great enthusiasm prevailed. The man on the pallet has been lifted by Christ from a horizontal to a perpendicular posture. He had risen from the grave of sin to walk in newness of life.

The supreme test of Christianity is not its external evidences. Physical healing is not the greatest work of God. The internal restoration to fellowship with God, through regeneration, is the miracle supreme. Other benefits are of a secondary character. The New Birth enables a man to rise from spiritual paralysis to a state of spiritual animation. Hospitals, schools, orphans' homes, gifts of food and clothing by Christian charities, are not the highest evidences of the power of Christianity.

A quickened soul, bearing the good news of forgiveness, cleansing, and illumination, must always remain the final test of religion. This blessing is available for all upon the terms of repentance and faith in the Lord Jesus Christ.

HEAVEN: SHALL WE KNOW EACH OTHER THERE?

"Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—*John 14:1-3.*

THE Bible is not silent upon the fact, character, location, and duration of heaven. It unfolds to us a generous amount of information on this ever-inspiring subject. It is quite impossible to adequately set forth in a single message all the features of that wondrous city of perfection.

Our hope at this hour is so to stir your soul, that you will leave this building with a new appreciation of the "City Four Square" and a determination to prepare for your eternal residence there.

If some of you would spend one-tenth of the thought and energy preparing for your eternal abode that you spend preparing to live down here, you would not be afraid of the thought of death, because you would have a mansion over there.

I. HEAVEN IS A PLACE

Heaven is a place. There are those who reject the literal aspect of heaven and affirm that it is a condition

only. They are unpardonably illogical. A condition without a place, is quite inconceivable.

There are four persons in the New Testament qualified to speak with authority upon the fact that heaven is a place. Trustworthiness of evidence in a legal court of inquiry is determined by the character of the witness. If the character of the witness is unimpeached and unimpeachable, whatever he or she may have to say stands up as fact, provided the evidence offered is of the character of personal knowledge.

The New Testament not only reveals the fact that heaven is a place, but offers testimony coming within the prescribed rules of evidence in a legal court of inquiry, as proof that it is a definitely localized place.

History reveals, however, that men upon their dying beds do not subject the Bible to scientific or legal tests to be convinced of the realities of the beyond. They come to eternal things in a spirit of inquiry on the basis of faith. Intellectual pride disappears and humility takes its place.

Jesus is the first one competent to testify on the premise laid down in John 14:2-3, quoted above.

Jesus came out of the eternity of the past. He knew that He was only a sojourner here. He carried about with Him a consciousness of the reality of heaven as a place. He spoke of it in its literal, as well as its spiritual aspect. He was definite and emphatic about it in His teaching, both before and after His resurrection.

Stephen saw Jesus standing on the right hand of God. The New Testament clearly teaches dying grace that carries with it in some instances important information for our guidance. Stephen had this experience while pelted

with stones by his persecutors. He looked up and saw Jesus.

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

And said, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God'.—"Acts 7:55, 56.

Here we have the testimony of a man who was so sincere and honest in his inner conviction and outer loyalties that he was dying for the truths he believed. He declared heaven to be a place.

The Apostle Paul is on the stand. What does he have to say on this important subject.

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;), such an one caught up to the third heaven.

And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth),

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. 12:2-4.

No unbiased mind can accuse Paul of insincerity. He left the good will of his race behind, to proclaim this truth. He left behind the prospect of making money, which is one of the strongest lines of proof, since he was a Jew. He cannot be accused of insanity. His writings have won and held the admiration of the intellectuals of all the ages.

John, the beloved apostle, speaks with equal directness upon this fact.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband,

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—*Rev. 21:2-5*.

John is a qualified witness because of personal association with our Lord on earth and because of the revelation of our ascended, glorified Lord in heaven recorded in this book. John is more exact and goes into more detail than Stephen or Paul. Heaven is unquestionably a place.

II. HEAVEN IS A CONDITION

Heaven is equally a condition. No one will ever know heaven as a place who does not know heaven as an experience of the soul. In order to enjoy heaven as a place in the future we must begin to be heavenly in spirit down here.

INTOLERANCE IS INCONSISTENT

During the early days of the non-conformist movement in England, the Anglican or State church of that nation persecuted the non-conformists. In their Phariseeism and arrogance they ostracized all non-conformists, such as Methodists, Baptists and Presbyterians. That ostracism abounds up to this time in religion, society, and education.

One day Mr. Whitefield was going down to London, seated in a compartment of a tram car. A lady entered

the compartment, and observing this minister, said, "I beg your pardon, isn't this Mr. Whitefield, the non-conformist preacher?"

Mr. Whitefield answered, "Yes, madam."

The lady at once gave command to the conductor to stop the car in order that she might leave.

She said, "I don't want to ride with a non-conformist."

Mr. Whitefield arose and bowed politely, saying, "Lady, may I ask a question?" She assented.

He said, "If I should be so fortunate as to get to heaven and you should be so fortunate as to get there and you should walk in and find me there, would you get up and walk out?"

The woman Pharisee stood still and then with feeling, exclaimed, "I beg your pardon, Mr. Whitefield, I never saw it that way before."

A heavenly condition of spirit here, is essential to heaven as a place over there. Jesus is authority for it.

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—*Mark 11:25, 26.*

To permit those who are unheavenly in condition to be in heaven as a place, would indeed be punishment for them. Have you not at times found yourself in a group in the presence of which you felt uncomfortable? And you disengaged yourself as soon as convenient. To have remained longer would have been torture.

WITH THE WRONG CROWD

Two picnic excursions were scheduled to leave the dock in Boston at the same hour. A man came rushing down the gangway and up the plank just before it was hoisted. The whistle blew and the engines started. After the boat had been gone thirty minutes a passenger came rushing up to the captain to inquire what excursion was he on.

The captain replied, "A Sunday-school picnic."

The inquirer who was red and ruddy of face exclaimed, "Reverse your engines, I am on the wrong boat. I am a bartender and was going on a bartenders' excursion."

The captain replied that it was too late. He could not do so.

The bartender exclaimed, "I can't stand it. This will be a day of awful punishment for me. I am not accustomed to associating with church folks."

Paul declares the redeemed are righteous. This righteousness is not self-righteousness, but is righteousness which was imputed to the unbeliever the moment he became a believer. This, and this alone qualifies one to admission into heaven.

John says in the Revelation that the inhabitants of heaven were holy people. Every Spirit-born soul is a holiness person, because the birth was accomplished by the Holy Spirit. The people seen by John began to be holy down here. They were never sinless as long as they were in this body of flesh, but they were holy people.

III. HEAVENLY RECOGNITION

Unquestionably we shall know each other there. There are three lines of proof that meet this universal question.

(1.) *The Law of Common Sense.*

My common sense tells me that heaven is not a place of disembodied minds all in a tangle and jumble, wandering aimlessly about. I know that in the next order, powers possessed now will not disintegrate or sink below the level of the beast of this world. Your common sense assures you that you will at least possess in heaven all the intelligence you had in this world.

Christmas Evans' wife walked into his study one day as he was preparing a sermon.

She said, "Husband, I am worried today."

The minister looked up and asked what she was worried about.

She replied, "I am worried as to whether I shall know you in heaven or not."

He looked her steadily in the eye and with a twinkle of humor, said, "Wife, do you think you are going to be any bigger fool in heaven than you are on earth?"

She thanked him and passed out of the study—the answer was complete. It was based solely on the law of common sense.

(2.) *The Law of Inference*

We see the law of inference in operation in our daily life. It constitutes one of our main vehicles of expression. We find this law in operation in our tribunals of justice, from the police court on up to our United States Supreme Court. The question, "What is the intent?" both in law and in violation of law, constantly presents itself to judges and juries.

If I go to your house and run my finger over your writing desk, piano, or victrola, and could write my name in the dust thereon, I could infer that you had not been along with the feather duster that day.

Look for that law in the Bible and you will find it on every page. The implication is strong from Genesis to Revelation that we are destined to a world so perfect that partial knowledge possessed now will then come to a state of perfection.

BETWEEN THE LINES

A girl receives a letter from her beau. She sits up late at night reading and pondering over its contents. Her intuition and her emotions are brought into play. She sees more in between the lines than appears on the lines.

The eye of faith sees further than the eye of rationalism. It reads between the lines of the great purpose of God, His age-long struggle with man to redeem him from imperfection to perfection.

What is all this revelation about anyway if it does not foreshadow a day of far greater knowledge than we now possess.

(3.) *The Law of Direct Testimony*

We have in addition to the law of common sense and the law of inference, the law of direct testimony. You can see a field through the crack in the fence. We can see a great truth in a passing reference. Peter is discussing the Transfiguration scene,

"And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Peter 1:18.

"And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

And there appeared unto them Elias with Moses: and they were talking with Jesus."—*Mark 9:2-4*.

They had never seen either of these men. Elias and Moses had been in heaven hundreds of years, yet the disciples recognized them.

Stephen saw Jesus. Paul says:

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—*1 Cor. 13:12*.

John recognized certain officials in heaven seated on twenty-four thrones as being the Elders of Israel.

That loved one you have loved and lost for a while will greet you in the resurrection morning clothed upon with an immortal body. It will bear no marks of deformity. It will bear no wrinkles. It will not be subject to decay or disease. Tear ducts will be unknown in that new body. Nerves will never be conscious of strain or pain. Bones will never feel the slightest touch of pain. It will be beautiful in the morning.

There is so much today that is beautiful and attractive here in this world that many are not interested in the beauty and glory of heaven. These attractions are like the mirage of the desert. They lure us on but in the last analysis, do not satisfy.

THE HARBOR OF HONG KONG

We sailed across the Pacific Ocean on the *Korea-Maru*. One evening in August we dropped anchor outside the port of Hong Kong. It was necessary to wait until the following morning to enter.

Our eyes rested upon a beautiful scene—a city on a mountain range in the tropics. The range was covered with luxuriant growth of trees and shrubbery. We were admiring it when a native said, “Wait until you see the other side of it in the morning and I think you will like it better.”

The following morning our boat raised anchor and began to steam slowly through the narrows and around the shoulder of the high mountain and out into the open bay facing the city. Such a dazzling panorama of beauty as unfolded before our eyes, almost indescribable, so beautiful and picturesque was it!

We realized as we gazed upon the streets up the mountain side, running terrace fashion one above the other, the wonderful water oak trees, the myriads of tropical flowers and snow-white houses peering out on every street from underneath the foliage and flowers, that the view of the afternoon before was the unkept back yard of Hong Kong, while we now looked into a paradise of beauty.

As believers, you may have much to enjoy in the beauty, grandeur, and wonder of this world, but you are in the back yard. Wait until the morning!

I feel very much like the little girl who, while walking with her father on a starry night, absorbed in contemplation of the stars, was asked of what she was thinking.

She replied, “I was thinking, if the wrong side of heaven is so glorious, what must the right side be?”

IV. DYING GRACE

I believe in dying grace. There have been souls all along through the ages who have heard sounds and had clear insight into heaven just before leaving us. The Bible justifies this faith. Stephen saw Jesus in his dying moments. I have stood by the dying in hospitals and heard them converse with their loved ones before passing into heaven.

God grants, for reason of His own, these last moment illuminations. Sometimes they express themselves in a smile, sometimes in a warm hand-pressure and sometimes in words.

ABSENT IN THE BODY PRESENT WITH THE LORD

A boy of twelve years, an only child, lay dying. He was converted at the age of seven. He had made the Bible his constant companion for five years. So profound was his insight into the spirit of the Book that ministers were accustomed to visit him and converse on spiritual subjects.

His father and mother had been warned by the doctor of the boy's impending departure. They were sitting by his bedside on the last day.

The boy looked up and said, "Father, I see a beautiful house out there. Don't you and mother see it?"

The heart-broken parents knew that it was the approaching end.

They answered, "No, son, we can't see it."

Presently the little boy said, "I see beautiful flowers everywhere about the lawn and people all dressed in white, and they are so happy. Won't you lift me up and take me over there?"

The father and mother knew it was time to tell him the truth. The father said, "Son, you are now looking into heaven. You are beholding the mansion Jesus said He would prepare for you. We would love to go with you. We can't. It is nearly killing us that we cannot go. We will come on later. We are going to be awful lonesome here without you, but we are coming on. We wish we could take you. Be brave, son, Jesus will come for you as He said He would."

In a few moments the boy raised half up and extended his arms and said, "There He is, don't you see Him? It is a man with the kindest face I ever saw, and He is holding out His arms to me. Come, put me in His arms." And with that his little spirit took flight into realms above.

Jesus said, "I am the way, the truth, the light, the life," and "the door." He holds the keys to death. If you come to know Him as your Saviour now, you will have nothing to fear when death comes. He will be there and will slip the key into your life and release your soul that it may go over into fields Elysian. Come tonight! He waits to be gracious. He offers Eternal Life as a gift now. Will you accept His gift?

2- 9572

UNIVERSITY OF CHICAGO



48 441 301

BY	Ham
3797	Present time
H2 P8	salvation.
1927	783721
DEC 13 '32	J. C. Spenger
DEC 31 '32	6755 J. Bishop
JAN 14 '33	T. A. Thouton
JAN 26 '33	4125 Newfist
JAN 30 '33	T. A. Thouton
FEB 13 '33	4125 Newfist
APR 6 '36	Carlton
APR 21 '36	Speedy Hall
JUN 7 '36	3416 S. Mrs
	2- 9572